

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. I—No. 2

PHILADELPHIA, * DECEMBER, 1912

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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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The Apportionment: How to Treat and How to Meet It

Bishop Rhinelander was the speaker at the opening meeting of the Clerical Brotherhood in September, choosing as his topic "The Apportionment." We have asked permission to print the address for the benefit of the Diocese as a whole.—THE EDITORS.

It may be a disappointment to some to find me starting in at once with the Apportionment. It may seem blind and dull to choose this for a first word on the threshold of a second year. We are just through with the Apportionment. It is well over. It will come again. Meanwhile let us have peace and progress.

**A TAX
BECOME
A TEXT**

I can sympathize easily with such a protest should it be made. A Bishop's summer holiday is likely to be overshadowed by the cloud of an unpaid Diocesan Apportionment. His holiday is apt to be postponed until the cloud is scattered. He has a good deal of the scattering to do himself. He must beg and keep on begging. It is humiliating work. It takes his time and takes away his joy. It does not magnify his office, nor do credit to his Diocese. Once done, it is a good thing to forget.

But I cannot forget. The disagreeable task brought a compensating vision. I learned by experience how the Apportionment should not be raised. I learned by contrast how it should be raised. And I learned something more: namely, how greatly blessed a diocese would be, in all its parts and members, if only it would raise its Apportionment aright. That is

why I find the Apportionment blocking the way of my speech. The tax has become a text. I can think of no surer or straighter way for us all to win peace and to make progress than by mastering together this matter of the Diocesan Apportionment: how to treat and how to meet it.

Three points may help us. First, the Apportionment is not a sum, but a sign. Money is not the thing ultimately or even actually aimed at. Money is not what really counts, though it must be counted. Money signifies, that is, it is a sign. It is not the thing signified. There is mystery in money.

Money is life, put up in paper, condensed in coin, available anywhere, for any thing, at any time. There lies the secret of its mystery and mischief. That is why it is so mighty as a means and so miserable as an end. That is why it is one of the best of servants and the very worst of masters. This brings into clear light the Christian law fixing its part and function. Money can never take first place, or the very Gospel is denied. No work that can be done merely by money is Christian work. No aim that can be given a cash value is a Christian aim. The widow's mite is quite conclusive here. The widow's mite was potent to

**NOT A
SUM
BUT A
SIGN**

bring the Kingdom to the widow and to the world because it was an instrument of life, and a sign of Spirit. That is the first point about Apportionment. Money is its sign and not its substance. The Church has adopted the really perfect principle. Apportionment is the Divine Law. Each has his portion given him—each has his portion given that he may give it. "As ye have received the gift, even so minister the same as good stewards of the manifold grace of God." But the Apportionment is spirit and not money. Money is the nearest, freest, readiest medium through which the Apportionment is given. But money cannot ever be more than the medium. It is only the sign, never the substance, of the gift.

In the next place, the Apportionment is not a menace, but a means. Of course if it be treated as meaning merely money, it will become a menace. Give it simply a cash value, and apportionment will spell assessment. It will threaten the Parish finances. It will divert the Parish income. It will take its place as an item of "extra Parochial," even of "extra Diocesan," Expenditure. What is extra is usually alien. So the Apportionment hampers and harasses. At best it is an irritating tax. At worst it is an unwarranted oppression. Sensitive and loyal souls face it and figure it anxiously and doubtfully. Those who bear their loyalties more lightly denounce it and defy it.

Now all this is the evil fruit of false ideas and reasonings. It comes from a profound misunderstanding. Give up financial measurement. Make the money side of the Apportionment entirely subordinate. Treat it in terms of spirit. Straightway the menace is turned into a means. The very machinery for collecting copper coin rouses and releases spiritual energy. The little ugly perforated envelope becomes an instrument by which devotion, prayer, brotherhood and sacrifice may enter in and take possession.

At this point experience far outweighs mere argument, and experience is as inspiring as it is monotonous. Men everywhere are telling the same tale of great revival by faithful use of the Apportionment. Some of the most eager and compelling witness comes from vestrymen, who are not always the first to be converted. There is an unbroken chain of evidence to prove the dynamic, permeating and consolidating power of the Apportionment. It is not a menace but a means, the most effective means easily within our reach, of health and hope, of grace and growth. Given a congregation, rich and poor, high and low, one with

another, loving and living for the Coming of the Kingdom, and every promise of the Gospel is surely, and almost visibly, sent forth upon them. For this is the prize as well as the goal of our calling. This marks absolute success in parish life. The Apportionment can help us to it, every Parish and every Mission in the Diocese. In its way and on its level, it works like a veritable sacrament. It is more than a sign. It is a means.

Lastly the Apportionment is not a task, but a test. Here is the most fertile source of our error. We are apt to make Christianity consist of tasks. Religion is taken to mean a series of praiseworthy activities. Conformity to accepted moral standards secures our righteousness. Support of worthy objects acquires our merit. Subscriptions (usually out of surplus) win for us spiritual standing. In the same way we take up the work of Missions. It is one of many excellent undertakings. It is one of many Christian tasks. It has its place. No well regulated parish or parishioner ought to neglect it.

Now this point of view is really anti-Christian. It is the survival of that ancient legalism from which Christ died to set us free. Religion is not a task, or a series of tasks, to be performed. It is a life to be lived. Christ tells us that we are known, not by our works, but by our fruits. Works are not the same as fruits. You can tie grapes to thorns. You can fasten figs to thistles. But you cannot make a thorn bear grapes, neither a thistle bring forth figs. God marks us for what we are, not for what we do. He looks for fruit, or rather fruitfulness. He reads the inner by the outer. If there is life, there will be the signs of life. If there is not life, the greatest possible profusion of moral decoration can make no difference.

Now spiritual fruits are quite literally fruits of the Holy Spirit. If He is really present in any human life, that life will manifest His Presence. The manifestation will be altogether Missionary. For the Holy Spirit cannot mean one thing in God and another thing in men. The Holy Spirit is the Spirit of, and in, Christ's Mission. Whatever and whomever He touches, becomes Missionary.

It is a blind and foolish understatement to say that Missions are Christian. The real truth is the reverse: Christianity is Mission. The Coming of God's Kingdom in all the world is not a side issue, but the one and only aim. It is the exhaustive meaning of the Gospel. It is the sole purpose of every gift of Grace. The meaning of the Cross on the foreheads

**NOT A
TASK
BUT A
TEST**

**NOT A
MENACE
BUT A
MEANS**

of our infants is precisely the same as the meaning of the Cross on Calvary. Christ died to save the world. He lives in us for the same purpose. Here then is the test of our religion. "If any man have not the Spirit of Christ, he is none of His." The Apportionment brings us sharply to account. No warmth of passing feeling, no sudden generosity in answer to a strong appeal, no impulse to what is vaguely called "voluntary giving," will do. It is a question and a test of life; of life as a whole, in its main current, in its steady habit. The ugly little perforated envelopes come to bless but equally to warn. They offer a ready opportunity of reasonable, holy and living sacrifice. They knit our mission into our worship. They foster our fruitfulness. On the other hand, to refuse them is to refuse the test of our Lord. To leave them empty of our money, is to run the risk of leaving ourselves empty of His Spirit.

I have said nothing, because I have thought nothing, of the \$157,000 which the Board of Missions says we ought to pay. I have been speaking and thinking only of the 57,000 communicants whom God has given to this Diocese, for whom the Christ died, on whom Christ's Kingdom waits. Has any one of us sufficient inspiration to foretell what might happen, in God's love, if the whole 57,000 of us took a hand in the Apportionment? No; but it is for each of us to try and see.

**NOT OUR
DOLLARS
BUT OUR
DEVOTION**

Philip R. Kunkelander



A New Use of Convocation

There is a diocesan regulation which makes it the duty of every clergyman to attend the meetings of his convocation unless he shall be detained by urgent business. The regulation is very generally obeyed, but there is no doubt that such obedience is often rendered solely as a duty, and sometimes as a tedious and irksome duty. While the convocations do a most useful work, and a work which could not well be done in any other way, it is possible that their usefulness, which is evident and indisputable, may lead them to be too satisfied. We have all known excellent people who, in spite of their excellence, though by no means because of it, were also dull.

If our convocations are open to this reproach, or have ever been open to it, it is not because of the nature of

their work nor the disposition of the workers. They have to do with the missionary side of the Church's life, and the spirit of adventure must enter into every missionary enterprise. In a new undertaking there is something of the joy of conquest. There is an enthusiasm about a fresh beginning of which no subsequent success can take the place. It is a delight to feel that ours are the first feet to tread this path, or, more than that, that ours are the first hands to blaze the way. And if the work is not a new work, but an old one; if our task is, not to make a beginning, but to keep from coming to an end; there is again a satisfaction in knowing that we are keeping alive the traditions of the past, under whatever changed conditions. The time may come when a feeble old parish will have to die, and its stronger children will carry on its work. But, while the breath is still in its body it ought not to be starved to death, while those who might help it look on unmoved and unashamed.

The work itself is interesting enough, and the workers are men who have had large experience of the joy of sacrifice in their Master's cause. If there is ever dullness, it is because convocation stops too soon. It has its duties, and it meets to consider them. More than that, it performs them, and at any rate in the great majority of cases it performs them exceedingly well. It has to devise ways and means. It must inform itself of the condition of the work within its jurisdiction. It must be ready with suggestions if they are asked for, while at the same time it must not be too free with gratuitous advice. It must hear the reports of the missionaries who are the active agents of its work, and it must hear them, no doubt, after a certain formal method, so that it can administer intelligently the funds, usually all too slight, which can be placed at its disposal. Then it adjourns, and those who have attended go to their homes. They have done their duty. Their minds are filled with a confused array of dollars and cents—in most convocations, of cents which must be made to do the work of dollars. They have heard of average weddings and average funerals, of average Sunday School scholars and average worshippers, until all idea of personality is driven from their thought. They have transacted necessary business, and they are glad that it will be some months before the same business will require any further attention on their part.

But, beyond the duties of the convocations, lies the broad region of their opportunities. Such gatherings may do their work, and carry out to the full their formal rules; and then, beyond that, they may be made centers

of enthusiasm and inspiration. We publish in another column an account of the fall meeting of the Convocation of Chester, which offers various suggestions along these lines. Through the hospitality of the parish at Paoli the social side was largely emphasized. Men met one another, not only in the hurried transaction of public business, but as fellow-laborers in a common cause. Averages were driven from the scene, and it was possible, without impertinence, to inquire about the prospects of particular work. At a special meeting workers from outside told their experience and discussed their problems. While it is true that the convocation is chiefly concerned with the strengthening of stakes, the lengthening of the cords of missionary interest must keep pace with this. The Holy Communion, at an hour when it did not have to be subservient to the arrival of trains, and a helpful meditation by the Bishop, emphasized the fact that convocation has its spiritual side. A couple of conferences by the clergy on practical matters directly connected with their parish work gave an opportunity for that interchange of experience which cannot fail to be of value to the wisest man.

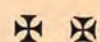
Each convocation has developed its own methods, in accordance with its own conditions and its own needs. It is probable enough that methods which could be successfully employed in a country convocation might not adapt themselves to the conditions of city life. But unless convocation, whether in city or country, can make itself esteemed as a privilege to be used and a pleasure to be enjoyed, while it remains a duty to be faithfully performed, it has not risen to the full measure of its opportunity.



Christmas Giving and Buying

It not unfrequently happens that the spirit of the world seizes upon Christian festivals and perverts them from their original purposes and to some extent makes them evils rather than the unmixed blessings they were intended to be. Holy days have too often become mere holidays and anything but holy to many of those observing them. Christmas has suffered especially through the exaggerated development of the originally harmless custom of exchanging gifts at that season, which has now reached the point where the custom has become a burden to many, giving pleasure neither to the giver or the recipient, and, because of the tendency of the great majority of shoppers to put off their purchases until the last days or hours, Christmas has become for the shopkeepers and their employees

the most dreaded season of the year. It is certainly lamentable that the observance of the anniversary of the coming of God's Son to earth, as a pledge of God's good will to men should bring anything but peace and joy to any of His children, and as the Episcopal Church in this country has had more influence than any other religious body in preserving the festival of Christmas and bringing about its general observance, the Church should take the lead in all proper efforts to make Christmas a happy time for all and a hard time for none. Two movements deserve the support of Church people, that represented by the Society for Discouraging Useless Giving at Christmas, and the "Shop Early" movement. The latter movement accomplished a great deal last Christmas in lightening the labors of thousands of sales people, and should accomplish even more this year, not only in the great cities, but in the smaller towns as well. To endeavor to bear one another's burdens is to fulfil the law of Christ.



A Request Emphatic

The editors have found themselves seriously embarrassed in the preparation of this second issue of THE CHURCH NEWS. They wish to make public their difficulties.

1. We have received enough material for nearly two issues of the paper. This over-abundance is probably inevitable; it is certainly a sign of life and interest. It must also be our excuse for postponing, or omitting, some contributions. We have done our best to insert what we believe to be of the greater interest and importance to the Diocese *as a whole*; and we beg the kindly indulgence of those whom we have been compelled to treat with apparent neglect.

2. Some articles have seemed to us too long; either too long in view of their relative importance to the Diocese, or too long for the story they have to tell. With reluctance we have wielded blue pencil and scissors: we feel that we should be failing in our trust had we done otherwise.

3. Not a few articles of importance have reached us so late as to prove a serious problem. In some cases we had asked for these and allowed for them in our plans; in others they came unexpectedly. We can, in justice to all, adopt no other general rule than that of "first come, first served:" this rule to be modified only in matters of the first importance. For the cost of the paper consists largely in the original type-setting; and we cannot afford to have proofs struck off of a two column article which later is only

to be discarded in favor of another that comes in at the last moment.

We venture, therefore, to make the following requests of our many and most valued correspondents:

Please make all reports and articles as brief and succinct as possible; this will help both us and you.

Please send everything but brief notices (of six or eight lines) to the editor by the 10th of each month. If you wish to report a meeting held later than this date, notify us in advance, asking us to reserve space for it and specifying when your report will be ready.



The Bishops' Anniversary

There were two special gatherings of much interest, on St. Simon and St. Jude's Day, to mark the first anniversary of the consecration of the Bishop and Bishop Suffragan.

At half-past nine the clergy gathered at the Memorial Church of the Advocate. Bishop Rhinelander celebrated the Holy Communion and made an address. After the service there was a meeting in the Parish House, under the auspices of the Clerical Brotherhood, at which Bishop Garland spoke. This in turn was followed by luncheon served by the ladies of the parish.

In the evening there was a mass meeting for men and older boys at the Church of the Holy Trinity. The church was well filled, the singing was most impressive, and one had the feeling that those who were there had not come in any spirit of idle curiosity, but because they wanted guidance and inspiration in their efforts to maintain and set forward the Church of Christ. The speakers at this meeting were the Bishop, the Bishop Suffragan, Dr. Hubert Carleton, Mr. George Wharton Pepper and Mr. Edward H. Bonsall.

We shall not attempt to report the addresses; their significance lay not so much in any specific words that were said, or new suggestions that were advanced, as in the inspiration they brought. Few could have gone home without a quickened desire to lend a hand in the actual work of the Church. And in this respect the meeting was an illustration of the fact to which Bishop Rhinelander drew attention: a general spirit of readiness pervading the Diocese, a readiness to serve in the cause of Christ and to do the work that is before the Church, a readiness to *go forward*. This men's mass meeting ought to add impetus to this most hopeful tendency.

The Church Home

Mrs. Perot's article, on another page, calls attention to one of the quietest but most useful institutions of the Diocese. The Church Home has never made a business of blowing its own trumpet; and doubtless there are not a few who have not even heard of its existence. The writer of this paragraph served his apprenticeship as lay-reader at the Church Home; he can therefore speak, from intimate knowledge, of the good it does. There is sound and practical training to fit the girls for self-support; and best of all there is the devoted personal interest of the Board of Managers. Each girl is brought into frequent and friendly touch with one or more of these ladies, during her residence at the Home. And when she leaves for a "situation," the same watchful and affectionate solicitude follows her, unchanged. To give of one's time and sympathy so freely is precious service; and its results are manifest in the self-respecting faithfulness which characterizes the girls trained at the Church Home. We trust that the Diocese may promptly relieve the Board of Managers from the burden of financial anxiety which they are now bearing.



THE CHURCH CLUB OF PHILADELPHIA

The series of Club Nights of the Church Club for the coming winter was inaugurated on the evening of Monday, October 21st, with an address by Rev. Dr. Fosbroke, of the Episcopal Theological School, Cambridge, his subject being "Church Work among College Students." Dr. Fosbroke explained the seriousness and complexity of the problem and how inadequately the average parish church near a University in a large city could deal with it. He advocated that each religious body having a large representation of students at a University, endeavor to build a church facing the University buildings whose ministrations could be given entirely to its members who were students there and to their needs, and whose ministers could thus devote their whole time to this important and growing work. The meeting was preceded by an informal dinner which over fifty members of the Club attended and all present had an enjoyable as well as a profitable evening.

November Club Night was Monday evening, the 25th, at which time an address was delivered by Bishop Wilson, of the Methodist Episcopal Church, on the subject of "The Conflict of Christianity and Mohammedanism in Africa." The Club was fortunate in having secured one so thoroughly informed on a subject which the struggle in Turkey has brought to the front at this time and which will become of increasing importance as the years go on.

In view of the Christmas holidays, the December Club Night will be omitted, but the Club will have an evening on the night of Epiphany (Monday, January 6, 1913), which has been placed in charge of its General Missions Committee, which has arranged for addresses from Bishop Rhinelander and Bishop Lloyd.

THE REV. S. C. HILL

A Minute Adopted by The Clerical Brotherhood,
October 21, 1912.

The death of the Rev. Simeon C. Hill is a serious loss to the Clerical Brotherhood. He was one of the few who believe in the stimulating value of our weekly meeting. Practically from the beginning of the organization he was a constant attendant and an interested participant. His contributions to our discussions were respected, not only as coming from one of the seniors, but as the utterance of a distinct type of churchmanship which we could not afford to miss from our comprehensive membership. He was frankly a partisan, tenacious and vigorous, but his firmness was no discredit in a time of somewhat lax conviction. Our debates not seldom bring out the sturdy expression of contrasted views, but we think he never lost the regard of those who most differed from him. The very regularity of his presence among us suggests what was perhaps his most obvious characteristic, namely, fidelity. Whatever post of responsibility was bestowed upon him he could always be counted on for painstaking service. The Divinity School especially owes him a rare debt for loyalty and sacrificing effort. It may seem a slight tribute to a successful ministry of forty-eight years to say that it was faithful; but we remember that the Master who sets our tasks accords high praise when he says, "Thou hast been faithful over a few things." We have been impressed with what seemed to us Mr. Hill's simplicity and straightforwardness, his rugged manliness and sincerity; and we are glad to record our feeling that his memory deserves to be tenderly cherished. We sorrow most of all that we shall see his face no more; and we pray that, "being delivered from the disquietude of this world, he may be permitted to behold the King in his beauty."

(Signed) G. WOOLSEY HODGE,
GEORGE C. FOLEY,
BENJ. S. SANDERSON,

Committee.

THE REV. JOHN MONCURE, D. D.

A Minute Adopted by the Clerical Brotherhood,
October 21, 1912.

The Reverend Doctor John Moncure, for ten years past city missionary in Richmond, Virginia, and for the ten years previous thereto rector of the Church of St. John the Evangelist, Philadelphia, and then a member of this Brotherhood,

passed, on the third of this month, into life, called to the higher ministry in an unusual and sudden way.

In an endeavor to save a negro from drowning, after the boat which had held them both was upset, he became exhausted and died of heart failure as he neared the shore. The negro was an ex-convict to whom he had given shelter and home and whom he had rescued from evil ways.

When the time of danger came Doctor Moncure did not hesitate to try to save the other without thought of saving himself, thus closing his earthly ministry with an act of the highest self-sacrifice; for, like his divine Master, having loved his own, and they were the outcast and the fallen, he loved them to the end.

His name is still well remembered amongst us and this deed of his comes to waken into thankful recognition the wonderful grace and virtue which to-day the Christ reveals in the ministers of his Word and Sacraments. And while we tender to his family our assurance of loving sympathy, we rejoice in the heritage of the good example of his life on which death has now set such a glorious seal of sacrifice and devotion. And knowing of his loving service amongst the lowly for the sake of Christ, of him we may most truly say—the end has crowned the work of his earthly life.

(Signed) ROBT. A. EDWARDS,
J. THOMPSON COLE,
C. L. FISCHER, D.D.,
Committee.

MINUTE ON THE DEATH OF MR. DAVID C. NIMLET

On November 21st, 1912, at a special meeting of the Vestry of Trinity Church, Oxford, Philadelphia, the following resolutions were unanimously adopted:

Resolved, That the Vestry of Trinity Church, Oxford, has heard with the deepest regret of the death of Mr. David C. Nimlet, one of its most valued and respected members. Mr. Nimlet was first elected Vestryman in 1884, Accounting Warden, 1892, and Deputy to the Diocesan Convention, 1894, and continuously filled these positions till his death with a tact and consideration which endeared him to all his associates and a zeal and conscientiousness which were of inestimable value to the Church.

Resolved, That a copy of this resolution be sent to Mr. Nimlet's family with the Vestry's sincerest sympathy and that it

be published in *The Churchman*, *The Church News of the Diocese of Pennsylvania* and the *Public Ledger*.

JAMES LOGAN FISHER,
Secretary of the Vestry.

THE MISSIONARY COUNCIL OF THE THIRD DEPARTMENT

Probably many of our readers are not quite clear as to what "The Missionary Council" or "The Third Department" may be. A few words of explanation will not, therefore, be amiss.

At the General Convention which met at Richmond, Va., in 1907, Mr. George Wharton Pepper, of this Diocese, offered a resolution to the effect that the several dioceses and missionary districts of the Church, should be grouped, for missionary purposes, into eight departments. The resolution was adopted and each department was given power, either by that session of the General Convention or by the session of 1910: *first*, to organize a Missionary Council auxiliary to the Board of Missions; *second*, to elect, subject to the approval of the Board of Missions, a Department Secretary; *third*, to elect one Bishop, one Presbyter and one Layman, to membership in the Board of Missions, as its representatives; and *fourth*, to promote the holding of missionary meetings, and to take other measures for the furthering of missionary interest.

A previous General Convention had grouped the dioceses and missionary districts into "Judicial Departments," for the purposes of "Courts of Review," which have jurisdiction "to hear and determine appeals from decisions of trial courts, in dioceses and missionary districts";—each such department being empowered to prescribe the manner in which its Court of Review shall be chosen. In our own department the members of this court are elected by the Missionary Council.

Twelve dioceses comprise the Third Department: Pennsylvania, Pittsburgh, Harrisburg, Bethlehem, Erie, in our own State; Delaware; Maryland and Easton in the State of Maryland; Washington; Virginia and Southern Virginia in the State of Virginia; and West Virginia.

The Bishops and delegates, lay and clerical, of these twelve dioceses met in Norfolk, Va., for the fifth session of their Missionary Council, on November 12th, 13th and 14th, the Bishop of Southern Virginia, Dr. Randolph, presiding. It is

not possible to give more than an impression of the Council and a brief resumé of its more important acts.

There were two public meetings, the first on Tuesday evening in St. Luke's Church, the other on Wednesday evening in Christ Church,—one of the most beautiful and impressive buildings in the country. Both were largely attended and marked by enthusiasm; and the latter was followed by a reception tendered to the delegates and their friends by the people of Christ Church.

The business sessions occupied the daylight hours of the Council very fully—almost too fully. There were conferences on Devotional Preparation, led by Bishop Rhinelander; on Educational Preparation, led by Bishop Darlington; and on Organization and System, led by Bishop Garland. Each conference reported definite recommendations to the Council, which were adopted; to some of these we shall recur in later issues of THE CHURCH NEWS, as their importance seems to demand.

The following acts of the Council deserve immediate mention:

Bishop Rhinelander, the Rev. Dr. J. H. McIlvaine, of Calvary Church, Pittsburgh, and Mr. George N. Reynolds, of Harrisburg, were duly elected as the representatives of the Third Department on the Board of Missions; their term to begin in 1913. Bishop Rhinelander was also elected to fill the unexpired term of Bishop Peterkin, who has resigned after a service on the Board of Missions of more than a generation.

As the Court of Review the following were elected: The Rev. S. S. Moore, D.D., of West Virginia; the Rev. J. J. Gravatt, D.D., of Virginia; the Rev. H. W. Diller, of Pottsville, in the Diocese of Bethlehem; George Wharton Pepper, of Pennsylvania; Eugene C. Massie, of Virginia; and the Hon. E. G. Bradford, of Delaware.

A special Committee on Methods of Apportionment was appointed; Bishop Peterkin, of West Virginia; the Rev. G. G. Bartlett, of Pennsylvania; and Harvey H. Smith, of Pittsburgh, being its members.

A resolution was adopted requesting the several dioceses hereafter to pay the expenses of their clerical delegates to the Council.

Heretofore the dioceses have been paying \$25 each toward the office expenses of the department. This was found inadequate, and the following sums are now

asked: Pennsylvania, \$150; Pittsburgh, \$100; Maryland, \$100; Washington, \$100; Bethlehem, \$75; Virginia, \$75; Southern Virginia, \$75; Harrisburg, \$50; Delaware, \$50; Easton, \$50; West Virginia, \$50; Erie, \$50; making a total of \$925.

Pittsburgh was chosen as the next place of meeting, in 1914; the session of 1913 being a special meeting to be held in connection with the General Convention in New York.

This brief report cannot be properly ended without two comments:

First: The Missionary Council is still a new feature in the life of our Church. It has not yet fully "found itself," or discovered how best to utilize its own great possibilities. One feature was especially noticeable: the business of the Council should be more thoroughly prepared in advance by some sort of continuation committees. This was evidently felt, and the Council very wisely appointed a number of such committees to report at its next session.

Secondly: the greatest value of the Council is, perhaps, its usefulness in promoting fellowship and cooperation among the dioceses of which it is composed. Our country is large and our Church consequently scattered; we know too little of each other and of each other's problems. To bind us closer together is a great step forward toward efficiency. The wise development of *ad interim* committee work, and the provision of yet more opportunity for social intercourse,—of chances to know one another,—would surely prove of the greatest value, and will doubtless be made more prominent in the future.

GEORGE G. BARTLETT.

THE DIOCESAN BOARD OF MISSIONS

The discussion of Canon VIII last winter caused certain members of the Convocation of Germantown to feel that the Board of Missions as then constituted did not properly represent the diocese. Its members represented the several convocations as "Convocationals," the Bishop alone having the diocesan point of view. It seemed to these members of the Convocation of Germantown that in the field of missions, and especially in the extension of diocesan work, the Bishop of Pennsylvania had never had the organized assistance to which he was entitled, and which was due the diocese. At the April meet-

ing of the Convocation of Germantown, certain suggested amendments to Canon VIII were presented to a meeting which was perhaps more largely attended, especially by laymen, than any meeting for several years. An unfriendly critic might suggest that convocations were organized for other purposes than for considering diocesan legislation. Perhaps considering Canon VIII was no presumption on the part of a convocation since the convocations exist solely under Canon VIII.

The amendments which were approved by the Convocation of Germantown considered the missionary work from its evangelical side. The chief suggestion was the addition to the then Board of Missions of a certain number of persons to be chosen by the convention, not because of each individual's connection with any particular convocation, but for the purpose of assisting the Bishop in viewing diocesan extension from a diocesan standpoint.

When this amendment was presented to the convention, it failed to receive the approval of the Committee on Canons. Not deterred by this unfriendly reception, it was presented to the convention, where it caused considerable debate. Finally, a member of the Committee on Canons made a most happy amendment to the suggested change, providing that the persons added to the Board of Missions should be chosen, not by the convention, but by the Bishop. The amendment as thus amended then received the hearty approval of the convention. As thus adopted, the Canon is better in two respects than the Germantown Convocation's suggestion; first, the Bishop's appointees were to be appointed at once, whereas, according to Canon XXIII, no one can be elected to office by the convention which creates the office, and thus a year would have been lost; second, it is generally admitted that better qualified men will be placed on the Board of Missions through the careful selection of the Bishop, rather than by the perhaps less careful selection of a diocesan convention.

Immediately after the convention, Bishop Rhinelander appointed Rev. W. C. Emhardt, Rev. Jules L. Prevost, Rev. W. C. Richardson, S. T. D., and Messrs. John J. Collier, S. F. Houston, F. A. Lewis, R. S. Morris, Thomas Newhall and S. L. Wright, to the positions provided for. A committee consisting of Rev. Jacob LeRoy, Rev. John A. Goodfellow, Rev. S. Lord Gilberson and Messrs. Arthur E.

Newbold, Thomas Newhall, John J. Collier and E. H. Bonsall, were at once asked to advise on the first church to be built under the Bishop's "Six Churches in Six Years" slogan. This Committee lost no time in reporting that the "Bishop Whitaker Memorial Church," St. Barnabas', Hestonville, was the logical church to first receive diocesan support. The Committee has been continued to consider future plans for church extension.

If the Board of Missions as now reorganized never does anything further, the report presented at its November meeting by this Committee has justified the amendment to Canon VIII at the last convention. The men composing the Committee have in a businesslike, statesmanlike way studied the needs of the diocese, and have suggested the next of the churches suggested by the Bishop to be built by the diocese. The report *in extenso* will be found below.

Every one with any knowledge of the missionary work of the diocese must feel gratified with what may be expected from the change in the Board. And surely Bishop Rhinelander and Bishop Garland must feel that such a report as that presented by Mr. Newbold's Committee is an earnest of the help now to be given them in this all important work, the systematic upbuilding of the Church in this diocese.

S. F. HOUSTON.

REPORT OF COMMITTEE ON "THE SIX CHURCHES IN SIX YEARS"

TO THE BOARD OF MISSIONS,
DIOCESE OF PENNSYLVANIA:

The Committee on the Building of St. Barnabas' Church to which was referred the question of the selection of the next church to be built under the Six Churches program respectfully report as follows:

The locations named by the Bishop in his convention address in which churches should be erected are as follows: St. George's, Richmond; St. Bartholomew's, Twenty-sixth Street and Lehigh Avenue; St. Anna's, West Philadelphia; St. Barnabas', Haddington; Epiphany, Sherwood; and Darby.

We may eliminate three of these from present consideration. St. Barnabas' was very properly chosen as the first church to be erected and the Committee is making progress toward that end. St. Anna's, by its consolidation with the Church of the Redemption, is provided for. At Darby

the Parish House is just being completed and it is wise to allow time for its further development.

The Committee fully discussed and carefully considered the other three locations and decided to recommend that the next church be built at St. George's Mission, Indiana Avenue and Livingston Street, Richmond.

Among the reasons leading to this decision we may state:

1. The work which has already been done at this point, to quote from the Bishop's address, "has regenerated an entire neighborhood." The parish house is inadequate to meet the present needs and enable the extension of the work.

2. The character of improvement needed in this neighborhood will not require the expenditure of nearly so large a sum as in either of the other localities. In the judgment of the Committee, \$30,000, or at the most \$35,000, would be sufficient to complete the group of buildings and liquidate the present mortgage of \$2,500.

The Committee believe that for the second year it will be wise to undertake a building which will cost considerably less than that to which we are committed for the first year.

3. The parish house at St. Bartholomew's, costing upwards of \$40,000, has been completed only a few years and was paid for by contributions from the diocese at large, the final payment being made during the current year. It, therefore, would be unwise to appeal to the diocese so soon again for contributions for this mission; beside which, to complete the group of buildings at this point in keeping with the parish house and the surroundings would require the expenditure of at least twice the amount needed at St. George's.

4. Epiphany, Sherwood, is in the same convocation as St. Barnabas' and it would seem that even were the needs equal or nearly so, we should alternate in the building of the churches. The amount required to complete the buildings at Epiphany would also be much larger than at St. George's. It is also quite clear that unless it is built by the diocese the church at St. George's will never be built; while at the Epiphany there is at least a fair prospect that the church may be built or at least substantial aid received if we defer to a later date taking up the work at that point.

The Committee, therefore, strongly recommends that the Board designate

St. George's Mission, Richmond, as the next point at which a church shall be erected in carrying out the program of "Six Churches in Six Years."

JACOB LEROY,
JOHN A. GOODFELLOW
S. LORD GILBERSON,
THOMAS NEWHALL,
JOHN J. COLLIER,
E. H. BONSALE,
ARTHUR E. NEWBOLD,
Chairman.

ANNUAL MISSIONARY MEETING OF THE PENNSYLVANIA BRANCH OF THE WOMAN'S AUXILIARY

The opening service of this meeting was held in the Church of the Holy Trinity on the 15th of November, at 10 o'clock, Bishop Rhinelander presiding. After a hymn, the Bishop preached, his text being St. Matthew xxviii, 18th, 19th, verses: "The giving of the Great Commission." How should it be looked at, that we may see it in its right proportion, that we may put the first things first? In it we have the definite command, with the definite promise. Not the dying wish of a dim historic figure, to be carried out, more or less faithfully, in memory of Him, but the call of the Living Christ, who in His Living Power has promised to be with his people always, even unto the end of the world. Religion means contact with the Living Lord. It means the offering of ourselves, and all that we have, and all that we are, that, through our love and personal devotion the Living Christ may speak, through us, to the world. This is at once a privilege and a test, and herein lies the point and the possibility of missions.

After the sermon the Holy Communion was celebrated by the Bishop. Following the service came an address on the Indian, to be noted later. After the noonday prayer the congregation adjourned to the Parish House for the annual business meeting, which was called to order by the president, Mrs. Neilson. Reports were read by the secretary from the branches of the Auxiliary and from the United Offering. All these gave interesting details of work already done and of plans for future undertakings. The president spoke of the great field of domestic missions, saying that if good work is to be done in foreign lands we must keep strong and vigorous at home, the center of light and heat. Much encouragement

was felt by all and much interest manifested in every department. None could fail to see a wonderful promise for the future in the stimulating message from the Juniors, full of vigor and earnestness, eager for every help that may train and equip them for their work. Perhaps nothing shows more clearly the strength of the foundation laid by the Woman's Auxiliary, through long years of faithful service than this spirit of enthusiasm in the youth of the church.

After luncheon, which was served in the Parish House, the members of the Auxiliary returned to the church for the afternoon meeting.

There were four addresses made during the day; one in the morning and three in the afternoon. Extracts from all are given here.

Mr. Matthew K. Sniffen, secretary of the Indian Rights Association, spoke of conditions among the Indians, especially the Sioux tribe of South Dakota, from whose reservation he has but recently returned. He told of the growth of the Church, of the schools and missions; of the native clergy and the Woman's Auxiliary, composed of Indian women; of the adverse conditions with which the missionaries have to contend, owing to bad governmental administration; and of the special needs of the Indians at this time of transition from barbarism to civilization, which needs, though different, are not less vital than they were forty years ago.

The Rev. Mr. Ancell, of Yangchow, was the first speaker in the afternoon. He told of the part the Church has taken in the production of the New China—a part hardly to be overestimated. After the long, waiting years, with but little apparent promise to cheer the workers, suddenly the day has dawned.

From Peking to Canton, from Shanghai to Thibet, comes the demand for schools. With knowledge comes a new idea of righteousness; *national* has become *personal* religion. There is no greater power to-day in China than the Gospel, and it is to the Church that they look to give them what they have learned to feel they need.

Bishop Rhinelander here spoke of the great opportunity given us; that if, in the past, the Church has educated them to feel the need, she must not now fail to supply the demand, for the fact that they have learned this means much. The two special calls to-day are for China and for the colored race. Heretofore we have

not, perhaps, done all we could for the latter, and it is with a spirit penitent, yet hopeful, that we now face the mighty work before us. He was glad to introduce to us one belonging to his own Diocese as a leader in the colored work—Archdeacon Phillips. "There are 10,000,000 colored people in the United States. Of these, one in every 5,000 is a communicant. What must we do for them? They are by nature religious and by nature emotional. They need, more than most people, the quiet, steady, constantly reiterated teaching of the Prayer Book; they need to be guarded from all appeals to the emotions. For all these millions there are but 136 priests. They need clergy, churches, schools and teachers." Turning to the Bishop, Archdeacon Phillips said, "To the Angel of the Church in Philadelphia, write: 'Behold, I have set before thee an open door.'"

The last speaker was Bishop Talbot, who greeted the women of the Auxiliary as old friends who had always responded generously to his appeals when he was a missionary bishop. He gave a graphic summary of the growth of domestic missions. Fifty years ago the field reached only a little distance beyond the Ohio river; now we find our western boundary in the distant island of Hawaii, where there is a Bishop of Honolulu. He spoke of the noble work of Bishop Rowe in Alaska, then an unknown land, and also said much that was most interesting about the work in the Middle West. His address was at once a retrospect and an inspiration.

MEN'S AUXILIARY NOTES

FLESH AND BONES

The Men's Auxiliary sent out by letter dated October 15, 1912, the Apportionments for General Missions for 1912-1913. These apportionments also appeared in the November issue of THE CHURCH NEWS.

No doubt you have already examined the list and particularly noted the share allotted to your own parish. You have noted too that the committee had no discretionary power, but calculated mathematically a sliding scale of percentages on the current expenses of the parishes so that the total would nearly equal \$157,970, the amount asked by the Board of Missions from the Diocese of Pennsylvania for the year September 1, 1912, to August 31, 1913.

Valuable and timely as this work has

been, nevertheless we venture to think that after examining the figures you felt very much as if you had been looking at a skeleton. Skeletons are unattractive, not to say repulsive, to any one but an anatomist. Yet they are necessary, unless you are content with a jelly-fish kind of life. If you belong to a body that has heart and brain and lungs and nervous system, you must have a spinal cord and a spine; you cannot be a vertebrate, much less stand erect as a human being, without a backbone; all of which is only another way of saying that a skeleton is important. St. Paul, you remember, tells us that we belong to a highly organized body with many members, that our Lord gave us many gifts and functions "unto the building up of the body of Christ: till we all attain . . . unto the measure of the stature of the fulness of Christ: that we . . . may grow up in all things into Him, Who is the Head, even Christ; from Whom all the body fitly framed and knit together through that which every joint supplieth . . . maketh the increase of the body unto the building up of itself in love."

The higher the scale of life, then, the more complex the organism and the more important the skeleton. But the true way to appreciate the skeleton is not to gaze at it naked and dead or put it into a closet and try to forget it, but to clothe it with flesh and blood and make it live. Can these dry bones, the apportionment figures, live? That is the question.

Not if you leave the skeleton in the closet. Some parishes have tried it, only to be haunted with uneasy consciences until both conscience and parish were sunk in stupor. Hardly better than this is a feeble, bloodless life with the bones sticking out of the poor, emaciated body. Many parishes there are—but no, let us rather think and plan how mortality may be swallowed up of life. The story of preaching the gospel to every creature is the romance of the centuries, of light dispelling darkness, of health banishing disease, of life conquering death. That story is stranger than fiction and more fascinating because it is true. The answer to the question is to get the story told. How?

1. Well, we have THE CHURCH NEWS. Here as far as space allows we have an admirable channel of communication to every parish in the Diocese. Something of the missionary story, the way it is being told and our opportunity to spread

the telling of it will appear in these columns from month to month. Only one thing can choke the channel, your failure to take **THE CHURCH NEWS** and **READ** it. Will you not keep the channel open in your parish, in remembrance of St. Paul's prayer "that the word of God may have free course and be glorified?"

2. We hope the way will open to present some information about General Missions and our Diocesan share in them at meetings of the Convocations. To do this we know that we must have co-operation from the Convocations themselves, but we believe this will come for two reasons: first, because there is a growing desire to know more about the whole work of extending the Kingdom of God; secondly, because every opportunity of increasing the missionary spirit intensifies local activity; "the light that shines farthest shines brightest at home."

3. We shall try to have groups of men from neighboring parishes brought together in a convenient parish house or around a supper-table perhaps, with speakers worth listening to and able to answer questions. Indeed, there is a committee on lay work in a large way thinking out this plan. Keep your eyes and ears open; you will get your chance to see and hear.

4. Printer's ink. Watch this space. And don't let anything go into the wastebasket till you are sure it belongs there.

5. Mission Study Classes and every available means of learning about the fighting at the front. Especially give the children a chance to learn about the heroes of the Cross, past and present. Try this whole subject on the children, young and older, and then older still. Test the matter here and see whether you are dealing with dry bones or with living flesh and blood, and good red blood at that. Get into correspondence with some real live missionaries, and try to have one now and again visit your parish and talk to your people.

Just one word more. Where does money come in? Will not the bones stick out, after all, the moment I mention money? Not if you know what money stands for. Money is the sacrament of power; it is the most convenient means of *expression*. Alas, if you arouse interest and stir emotion unless you give your children old and young ample opportunity to express themselves. "There is no permanent *impression* without *expression*." That is an axiom of all true teaching.

ANNUAL MEETING OF WOMAN'S AUXILIARY: CONVOCAION OF CHESTER.

It was the privilege and pleasure of St. Paul's to have the Annual Meeting of the Auxiliary of the Convocation of Chester held here on October 3d.

The services began at ten o'clock with the celebration of the Holy Communion by the rector—the Dean—assisted by Rev. H. J. Beagen, of St. Luke's, Chester, after which the business meeting was held. The annual election resulted in the re-election of the former officers.

At one o'clock luncheon was served to about two hundred and fifty persons.

After a social hour the meeting reconvened and addresses were made by Bishop Rhinelander, Mr. Prevost, recently of Alaska, and Mr. Meems, of Brazil.

This was the largest meeting held in many years, and Mrs. Reynolds reports that the collection, \$59, was the most received since she has been treasurer—seventeen years.

CONVOCAION OF CHESTER

The autumn meeting of the Convocation of Chester, held in the Church of the Good Samaritan, Paoli, on Monday and Tuesday, October 21st and 22d, was an event of unusual interest and heartily enjoyed by the large number of clergy and laymen who attended.

The success of this particular meeting was earnestly hoped for, as it marked the inaugural of a new regime adopted at the spring meeting of the convocation by a resolution, calling for a committee to arrange for some services of a missionary and devotional character in connection with the October convocation. It was most gratifying, therefore, that the hopes of the convocation were so splendidly realized. The committee of four clergymen, the Rev. Francis M. Taitt, Rev. Gilbert Pember, Rev. Charles M. Armstrong and Rev. Horace A. Walton, appointed to formulate a series of services, etc., arranged the program.

At the opening service on Monday evening, a clear, beautiful, moonlight night, a large congregation attended to hear the stirring appeals for missions from the Bishop and other speakers. The beauty of the service was much enhanced by the appearance of so many vested clergy. As many of the clergy as could be accommodated were seated in the chancel, and the overflow was provided

with seats in pews in the front of the church especially reserved for them. The offering was donated to the new mission in Darby. After the service, the Bishop and twenty-one of the clergy remained over night as guests of the parish. All the clergy in the convocation were cordially invited to accept the hospitality of the parish, but some unfortunately were unable to accept. So heartily did the parishioners enter into the spirit of the occasion that there were many more beautiful homes thrown open to welcome the clergy than the entertainment committee were able to furnish with guests.

At 7.30 A. M. the following morning there was a celebration of the Holy Communion, and at 8.15 A. M. breakfast was served in the Parish House. A quiet hour, from 9 to 10 A. M., conducted by the Bishop, and followed by a conference of the clergy, was most helpful and inspiring. The business session of the convocation convened at 11 A. M., and at 12.30 P. M. the convocation adjourned to attend a service of consecration of the churchyard. The ceremony was most impressive. The vestry, followed by the Bishop, the rector of the parish, visiting clergy, many of them vested, lay delegates and members of the parish, formed into a long line, two abreast, and slowly proceeded around the churchyard, reciting antiphonally the twenty-third Psalm. When the procession reached the center of the yard it halted and concentrated around the Bishop, who conducted the service of consecration. After the consecration the line of march was again formed, the Bishop and clergy leading the way back to the church, where a few prayers were said and the congregation dismissed with the benediction by the Bishop. In passing, the writer cannot refrain from commenting upon this particular event. The churchyard is beautifully located and is kept in perfect order, the fine lawn spread out like velvet looked like an emerald under the Italian blue of the overhead sky. The surrounding hills were aflame with the brilliancy of autumnal foliage and the bracing atmosphere of a matchless October day completed an experience not soon to be forgotten by those present.

At 1 P. M. a bounteous luncheon was provided in the Parish House for all the members of the convocation, and at 2.30 P. M. the business of the convocation was again resumed and continued until final adjournment about 4 P. M.

DARBY—THE OPPORTUNITY AND THE PROBLEM

Shall the Church dominate Darby, or shall the opportunity be lost and another small mission or struggling parish be added to the already large number of weaklings in the rural convocations of the Diocese? Darby stands for a great opportunity and presents a problem for the Diocese to solve.

Darby is one of the most ancient, if not the most ancient, borough in the State of Pennsylvania. Its history goes back to the first settlement of the colony. It is on the very edge of the City of Philadelphia, and the old Chester Pike, that was the great highway between the colonies of the north and south, winds through it as its principal street. It is as distinct a community as though it were 100 miles or more from Philadelphia. Its interests are peculiarly local. Most of the people are of humble circumstances, a number of large mills being the predominant industry. There are few or no people of even moderate wealth. The population of Darby and the immediate vicinity, of which the mission is the center, is from 8,000 to 10,000, with the certain prospect of a great increase upon the projected building of the elevated railway in the near future. There are three large public school buildings in the community, showing the large number of children. The entire seating capacity of the various buildings for religious services would probably be in the neighborhood of 1,500.

In this community there are probably at least 200 families that are in part or whole members of our historic Church, and still others waiting for the ministrations of the Church. There is a social and religious work to be done in this community that our Church alone can do; and what is more, it is freely stated by citizens of Darby, not members of our Church, that our Church can become the dominant factor in the social and religious development of the community. This is not a vision, but it is a statement of fact. This is the opportunity—not in China or Japan—not in some missionary jurisdiction of the far West, but in the Diocese of Pennsylvania, and on the very threshold of our great city.

Less than two years ago a Sunday School was started under the auspices of the Convocation of Chester, by the Rev. A. W. Shick, then missionary-in-charge of Trinity Chapel, Collingdale. The only

available place was a comparatively small reading-room which is still the meeting place of the mission. To-day that reading-room is crowded almost to overflowing by a Sunday School that has upon its roll more than 200 names, and would have more if the proper facilities for Sunday School work were at hand. Class is crowded against class, so that teaching is very difficult. Proper instruction is impossible, and there is nothing to attract the children. The constant wonder is that the children remain in the school. On October 29, 1911, the mission was organized as an independent mission by the Rev. W. H. Anthony, missionary at Collingdale, and the first service was held in the reading-room. Services were maintained by a lay-reader under the supervision and with the assistance of the missionary at Collingdale, until February 15, 1912, when the Rev. Charles A. Ricksecker took charge under appointment by the Bishop. The services of the church are attended by congregations that fill the room regularly and crowd it on every special occasion. Chairs have been placed so closely together that kneeling is often out of the question.

At the laying of the cornerstone of the Parish House, by the Bishop of the Diocese, on Sunday September 29th, at 4 P. M., from 2,000 to 3,000 people crowded the grounds and participated in the beautiful and impressive service. It was probably the largest assembly for purely religious purposes ever seen in the ancient borough of Darby. The problem before the Diocese to-day is to have adequate machinery for immediate use. This is an opportunity where things should be done in a large way and done at once if the full measure of the opportunity is to be realized. Less than two years ago a committee of the Convocation of Chester purchased a lot located at Main and Summit Streets. It is probably the most commanding site in the borough and when purchased was intended to be large enough for a complete parish plant. Unfortunately part of the lot has since been condemned for street purposes, and more ground should be secured at once. The lot cost \$8,000. The mission contributed \$900 toward this amount. The Convocation of Chester and the Sunday Schools of the Diocese through the Advent offering of 1911, contributed \$2,100, leaving a mortgage debt of \$5,000 resting upon the lot.

Plans were prepared and in June the contract let for a parish house to cost \$8,100. This parish house is to consist of a basement for the Sunday School and social work, and the main floor, which is to be used solely as a chapel, until the building of a church. The chapel, including the chancel, will seat 250 comfortably, and can be made to seat 300. But the community needs most a place set apart from all worldly and common uses and used alone as a place of Divine worship. The mission should have to-day a complete equipment—church, parish house and rectory. That cannot come too soon.

Towards the cost of the parish house an anonymous donor has given \$5,000; \$500 has been given as a special memorial fund; the Woman's Auxiliary of the Convocation of Chester has given \$500, leaving \$2,100 to be raised. About \$500 of this amount is on hand or is pledged and the remainder must be raised by the time the building is completed. A special committee, of which Mr. John J. Collier is chairman, has been appointed to secure the needed funds. The members of the mission have assumed the cost of all extra work on the building, which will amount to at least \$300. They will have to grade the lot and have proper walks made. The choir have purchased a second-hand vocalion organ at a cost of about \$250. The furnishings of the Sunday School room and the chapel will cost about \$750. It is of great importance that the chapel should be well furnished in order that a proper impression can be made upon the community. A beautiful altar with proper furnishings and a handsome font have already been given. It is hoped that some Sunday Schools or some individuals may be led to give choir and clergy stalls and settings for the chapel, as the members of the mission will be unable to meet these large expenditures without outside help. A bazaar is to be held in the parish house on December 5th, 6th, and 7th, and donations will be gladly received. It is hoped to have the chapel ready for services by December 15th or 22d.

Information will be given by, or any gifts can be sent to, the minister-in-charge, the Rev. Charles A. Ricksecker, 4418 Chestnut Street, Philadelphia, or to Mr. R. Francis Wood, treasurer of Convocation, 328 Chestnut Street, Philadelphia.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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The subscription price, described above, as "Annual" would perhaps be more accurately described as for a "Volume" of the paper.

Volume 1 will consist of eight numbers; while succeeding volumes will contain nine numbers. The above explanation is made in answer to several inquiries.

The subscription manager is much encouraged by the responses already received; but in order to establish the paper the number of subscribers already enrolled will have to be multiplied many times over. We ask for prompt action.

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THE BOARD OF MANAGEMENT.

Episcopal Appointments for December and January

Sunday, December 1—First Sunday in Advent.

A. M. PHILADELPHIA—ST. MARTIN-IN-THE-FIELD CHURCH,
ST. MARTIN'S

VISITATION BY THE BISHOP.

PHILADELPHIA—St. John's Free Church,

The Bishop Suffragan

P. M. PHILADELPHIA—St. Luke's Church, Germantown,

The Bishop Suffragan

Wednesday, December 4.

Evg. PHILADELPHIA—St. Barnabas's Chapel, Germantown,

The Bishop

Friday, December 6.

Evg. PHILADELPHIA—St. Paul's Church, Aramingo,

The Bishop Suffragan

Saturday, December 7.

4 P. M. WHITEMARSH—St. Thomas.... The Bishop Suffragan

Sunday, December 8, Second Sunday in Advent.

OGONTZ—ST. PAUL'S CHURCH, CHELTENHAM.

VISITATION BY THE BISHOP.

A. M. PHILADELPHIA—St. Mark's Church, Frankford,

The Bishop Suffragan

Evg. PHILADELPHIA—St. Timothy's Church, Roxborough,

The Bishop Suffragan

Wednesday, December 11.

Evg. PHILADELPHIA—St. Alban's Church, Roxborough,

The Bishop Suffragan

Friday, December 13.

Evg. NORRISTOWN—St. John's..... The Bishop Suffragan

Sunday, December 15—Third Sunday in Advent.

A. M. PHILADELPHIA—St. Anna's..... The Bishop

A. M. BRISTOL—St. Paul's Church..... The Bishop Suffragan

Evg. BRISTOL—St. James's Church.... The Bishop Suffragan

Sunday, December 22—Fourth Sunday in Advent.

A. M. Ordinations..... The Bishop

Evg. ROSEMONT—Good Shepherd..... The Bishop

Sunday, January 5—Second Sunday after Christmas.

PHILADELPHIA—CHURCH OF ST. JUDE AND THE
NATIVITY.

VISITATION BY THE BISHOP.

A. M. PHILADELPHIA—Church of the Messiah,

The Bishop Suffragan

Evg. PHILADELPHIA—Church of the Good Shepherd, Ken-
sington..... The Bishop Suffragan

Wednesday, January 8.

Evg. PHILADELPHIA—Church of the Resurrection,

The Bishop

Friday, January 10.

Evg. PHILADELPHIA—*St. Barnabas' Church, Kensington,*
The Bishop Suffragan

Sunday, January 12—First Sunday after Epiphany.

A. M. PHILADELPHIA—*Zion Church*..... The Bishop

A. M. PHILADELPHIA—*Church of the Annunciation,*
The Bishop Suffragan

Evg. PHILADELPHIA—*St. Luke's Church, Kensington,*
The Bishop

Evg. PHILADELPHIA—*St. John Chrysostom Church,*
The Bishop Suffragan

Wednesday, January 15.

Evg. PHILADELPHIA—*St. Bartholomew's Church,* The Bishop

Friday, January 17.

Evg. PHILADELPHIA—*Church of St. John, Northern Liberties,*
The Bishop Suffragan

Sunday, January 19—Septuagesima.

A. M. PHILADELPHIA—*Church of the Advocate*.... The Bishop

Evg. PHILADELPHIA—*Emmanuel Church*..... The Bishop

Evg. PHILADELPHIA—*St. Matthias' Church,*
The Bishop Suffragan

Wednesday, January 22.

Evg. PHILADELPHIA—*Church of the Covenant*.... The Bishop

Friday, January 24.

Evg. PHILADELPHIA—*Epiphany Chapel,*
The Bishop Suffragan

Sunday, January 26—Sexagesima.

A. M. PHILADELPHIA—*Church of St. James the Less,*
The Bishop

A. M. PHILADELPHIA—*St. Stephen's Church,*
The Bishop Suffragan

Evg. PHILADELPHIA—*St. Simeon's Church*..... The Bishop

Evg. PHILADELPHIA—*The Incarnation* The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Editors of THE CHURCH NEWS, the Church House, Twelfth and Walnut Streets, and should reach them not later than the 21st of the month.

December 1. First Sunday in Advent

December 2. Monday

Woman's Auxiliary: Monthly Meeting of the Committee on Colored Missions, at the Church House.

Clerical Brotherhood: (Meeting under the Auspices of the Clerical Missionary Association).

Topic: Work Among the Cotton Mill Operators of the Southland. Essayist, Rev. Alfred R. Berkeley.

Girls' Friendly Society. Conference for Northern Section in Parish House of St. Matthias' Church, at 8 P. M.

Protestant-Episcopal Sextons' Association, at St. Stephen's, Wissahickon, 8 P. M.

December 3. Tuesday

Standing Committee meets at the Church House at 4.30 P. M.

December 4. Wednesday

Girls' Friendly Society. Conference for Southern Section, in Parish House of St. James' Church, at 8 P. M.

December 5. Thursday

West Philadelphia Convocation Sunday School Institute, at St. Phillip's Church, Forty-second and Baltimore Avenue, at 8 P. M. Speakers, Rev. S. U. Mitman, Ph.D., Department Secretary, and Rev. W. H. Burk.

December 6. Friday

December 7. Saturday

Teacher Training Classes, Church House, at 2.30 P. M.

December 8. Second Sunday in Advent

December 9. Monday

Woman's Auxiliary: Monthly Meeting of the Domestic Committee at the Church House.

Executive Committee of the Divinity School meets at the Church House, at 4.30 P. M.

Clerical Brotherhood: Topic: The Water Supply of a Great City. Essayist, Hon. Carlton E. Davis, Chief of the Water Bureau of Philadelphia.

Address to the Clergy by Mr. Long. Church House, 2.30 P. M.

December 10. Tuesday

December 11. Wednesday

December 12. Thursday

Annual Meeting of The Female Protestant Episcopal Prayer Book Society at 919 Clinton Street, at 11 A. M.

December 13. Friday

December 14. Saturday

December 15. Third Sunday in Advent

December 16. Monday

Woman's Auxiliary: Monthly Meeting of the Foreign Committee, Church House.

Clerical Brotherhood: Topic: For what did our Lord pray in St. John xviii: 21? Essayist, Rev. Roydan K. Yerkes, D.D.

(Recess taken until January 6, 1913.)

December 17. Tuesday

December 18. Wednesday. Ember Day

December 19. Thursday

December 20. Friday. Ember Day

December 21. Saturday. St. Thomas' Day. Ember Day
Teacher Training Classes, Church House, at 2.30 P. M.

December 22. Fourth Sunday in Advent

December 23. Monday

Woman's Auxiliary, Monthly Meeting of the Indians' Hope Association, Church House.

December 24. Tuesday

December 25. Christmas Day

December 26. Thursday. St. Stephen's Day

December 27. Friday. St. John Evangelist's Day

December 28. Saturday. Holy Innocents'

December 29. First Sunday after Christmas

December 30. Monday

Men's Auxiliary, 4.15 P. M., at Church House.

December 31. Tuesday

THE CHURCH IN PENNSYLVANIA

BY THE REV. ARTHUR ROGERS, D.D.

I.

THE COLONIAL PERIOD

Because the British colonies in North America were British colonies, it was to be expected that the Church of England would play a considerable part in their affairs. In many cases, however, her part was an exceedingly small one. New York was settled by the Dutch, and their own countrymen ministered to their spiritual needs. The Swedish settlements along the Delaware were served by clergymen sent out from the Swedish Church. In Massachusetts, the Puritans and Pilgrims had left home to escape from interference in religious matters, and it was not likely that they would welcome in a new land what they had crossed the stormy ocean to avoid. In their turn, they drove Roger Williams into the wilderness, and Rhode Island became a haven for those whose views might elsewhere have exposed them to persecution. Sooner or later, the Church of England gained an entrance into all these colonies and ministered to the congregations of her own people who were to be found. But in those early days there were very few of these congregations which could not properly have been described as feeble folk.

In 1681 the Province of Pennsylvania—for so the region, as yet unnamed, was now to be called—was granted by the Crown to William Penn. We need not concern ourselves with the conditions of the grant nor with those political considerations which led, after a while, to the cessation of the proprietary government and to the establishment of governors by royal appointment, as in the other colonies. It is enough to note that in that earliest charter it was provided that the Bishop of London might have the right of appointing Anglican ministers, if twenty members of the colony should desire it.

While the religious atmosphere of the colony was, of course, Quaker to an overpowering degree, there seems to have been no time when the Church of England was without some representation. Penn declared that it was his mind that some of these churchmen should have a share with him in the government, and, "with many entreaties and smooth endearments," he induced three of them to serve upon a commission for the administration of justice in Philadelphia. They found themselves in the company of "six strong

Foxian Quakers, one Swede, and a Sweet Singer of Israel." The combination did not prove to be a happy one. However it may have been with the Swede and the Sweet Singer of Israel, the Quakers and the churchmen found themselves unable to agree upon the simplest matters connected with the court. A man wanted to take oath, but the Quakers would not sit in any court where there was swearing. Each side irritated the other. Each side aggravated the other. Their very concessions helped to make things worse. They would yield everything except the point at issue. There they were adamant. Presently the churchmen were cast out of the commission. They went peacefully and humbly, or so they thought. But they have left behind an expression of their opinion on the matter. "The Holy principles of our religion teach us not to resent such affronts, but it grieves us at this time that all Church of England men should be stigmatized with the grim and horrid titles of treacherous and perfidious fellows, dissenters and Schismatics from the Establisht Religion, which is Quakerism, Intruders and Invaders in the Province."

It did not take them long, however, to gain a firmer foothold. In 1695 the first Christ Church was built in Philadelphia. It is described in a publication of the time as a very fine church. After a few years, thirty-seven thousand bricks were bought and paid for—it is because they were paid for that we know about them—for an addition to the original structure. We are told that in less than four years' space the community of the Church of England increased from a very small number to more than five hundred sober and devout souls in and about the City of Philadelphia, notwithstanding all the discouragement and opposition continually met with. In 1703 St. Paul's Church at Chester was opened, "a small but compact fabric of Brick." There were congregations at Oxford and at Radnor, as well as at various places in the lower counties, now the State of Delaware. At Radnor, in 1714, the people heartily engage themselves to build a handsome stone church. They are a large congregation of well affected people to the principles of the Church. There is a new settlement called Parqu-omon, where Mr. Evans, the Rector of Christ Church, baptizes a whole family of Quakers to the number of sixteen. The same Evans seems to have been equally successful in

his own parish, for he tells us that the young Quakers would stand under the church windows at night, till many of them plucked up courage to enter the church itself.

We must not be surprised to find that practically every missionary is continually speaking of the Quakers, for at the same time they furnished the material from which he could hope to gain his recruits and they offered the greatest obstacle to the success of his work. In the very first request sent to the Archbishop of Canterbury for the appointment of a clergyman of the Church of England, and signed by thirty-six citizens of Philadelphia, it is declared that many go to meeting because there is no other way of worship in the place. Since there are divisions and distractions among the Quakers, and since many notorious wicked and damnable principles and doctrines have been discovered among many of them, the rest have become uneasy after truth and inquisitive for the sound doctrine of the Church of England, so that the petitioners believe that a pious, good and orthodox ministry would bring most of them over to the Church. This forecast, no doubt, was one where the wish was father to the thought. It can hardly have had any other foundation. One of the missionaries declares that the soil and clime seem to be better and more regular than the temper of the people. Another, at Oxford, says that they can have no parish while seven-eighths of their people are Quakers bawling without book. A third writes from Chester to the Society for the Propagation of the Gospel that the number of those who profess themselves members of our Church in the County of Chester is but small in comparison of the mischievous brood of Quakers here. The seeds of apostasy have taken deep root, and that fatal weed of Quakerism is cultivated with the utmost skill and tenderness, so that it is not like to fade all on a sudden. In a later letter he continues: "I need not tell you that Quakerism is generally professed in Pennsylvania, and in no county of that province does the haughty tribe of that persuasion appear more rampant than where I reside, there being by a modest computation twenty Quakers, besides other Dissenters, in the County of Chester to one true Church man."

But the Quakers were not the only hindrance to the advancement of the Church's cause. If they bawled without

book, some of our own people brawled with it. Here is what happened to Mr. Rudman in the church at Oxford, in the performance of a work for which he received thirty pounds a year. The account is taken from another missionary's letter to the S. P. G.: "He is one of the most learned men that ever came to America, and though his Doctrines be very sound, and he generally endeavors to restrain himself to the capacity of his hearers, yet you know that some are strong and capable, others weaker. This Eaton, being not capable of judging Points of any Nicety, was dissatisfied at some part of what he heard, and without further hesitation, after service ended, attacks the Minister in the face of the Congregation, telling him aloud he broached false doctrines and lies—how unfit a method in such a case." While this unruly parishioner seems to have been the most violent of his kind, there are not wanting indications that many of the sheep lacked gentleness. As late as 1752 we have this description from the missionary of the conditions that then prevailed at Chester: "The people value a missionary only for the annuity he has to spend and their own share in it. If a missionary leaves off dealing or shuns too intimate familiarity with them, they presently become his enemies and stick at no impudent calumnies and slanders to render his short life unhappy and his pious labors useless. When I arrived, I found no wardens or vestry, but some who had been church officers ten years before. The church was ready to fall to ruin. A surplice that was a royal present was rotting under the reading desk. There was no house for the missionary to live in, and none to be hired. There were four communicants on Christmas, six on Easter Day. It is a prevailing opinion amongst the vulgar that a clergyman ought to lead a dejected, austere and very mean life, that he may have real occasion to make use of all the patience which he recommends to the afflicted and miserable." If this congregation felt that it was a spiritual asset for their pastor to be dejected, they evidently understood how to help him on his way.

Not all the failures, however, were due to listless and indifferent congregations. Sometimes the clergy themselves were incompetent, or worse. One man's labors proved unsuccessful by reason of the unhappy rumor of his having another wife in Scotland. The Delaware mission

at Appoquiminick humbly and earnestly desired the Honorable Secretary of the S. P. G. to send them no further ministers of that nation, since the gentlemen of North Britain had all miscarried in their duties. Another missionary had an arrogant and haughty humor, and when charges were made against him he waged war both in public and in private—the pulpit not excepted—with the person that had the ill fortune to charge him with it. A prominent clergyman remarked of one of his brethren—"He was, I believe, predestined to be damned." Must we not think that the chronicler is well within the limits of moderation when he characterizes this as an indiscreet assertion? And for all these disorders there was no remedy, because there was no effective government to which an appeal might be made. While the colonial churches were nominally under the care of the Bishops of London, those bishops were too remote and too much concerned with other matters to be able to untangle the ecclesiastical affairs of a province which they had never seen, and which they had no intention of visiting. It cannot be said that the Bishops of London governed the Church. It might perhaps be said that if any one else had undertaken to govern it they would have felt it an interference with their prerogative. The non-juring Bishop, Dr. Welton, officiated for a while at Christ Church, but without recognition by the English government, by which, indeed, he was presently recalled. The clergy were keenly sensible of this neglect. "Every day," they write, in one of their numerous petitions for relief, "affords us fresh instances of the great necessity of those spiritual persons, and of the impossibility of the Church's increase without them." But they had their labor for their pains. For nearly a century this colony, like the other colonies, furnished the extraordinary spectacle of an Episcopal Church in which there was no bishop. While they insisted on the necessity of government, they were themselves ungoverned, and their ecclesiastical affairs were at the very loosest ends.

Still another distraction plagued the Church in a visit of George Whitefield to Philadelphia in 1740. He was a man of wonderful eloquence and of a piety as fervent as it was unregulated. Crowds of twenty thousand people gathered in England to hear him preach, and his power over the multitude was such that the black faces of the coal-miners were marked

by white gutters, furrowed by their tears. But his discretion was in inverse proportion to his zeal. He had strong opinions upon matters of which he had slight knowledge, and he expressed them in the most intemperate and reckless way. He had respect neither for age nor station. He declared that Archbishop Tillotson knew no more of Christ than Mohammed did, and his strictures upon the lesser clergy who did not open their churches to him was scarcely less severe. A man like this would have been mischievous in any community, but in a remote colony where the Church had no effective discipline and small prestige his appearance was little short of a calamity. Mr. Currie, of Radnor, says that he has robbed the clergy, first of their characters and then of their hearers. "This strolling preacher, what by a musical voice, an agreeable delivery, a Brazen Forehead, Impertinent Asseverations, uncharitable assertions, and impious imprecations upon himself if what he says be not true, has raised such a confusion that he has made a very great rent in all the congregations belonging to the Church of England. The generality of my hearers not only run after, but adore him as an oracle from heaven. This deceiver pretends to be the only true minister of the Church of England now in all America." Another missionary complains that he and his wild enthusiasts are "incessantly gadding through the country and teaching the people to run mad, and when they do not fall down and beat their breasts and bellow they tell them they are in a damned state, and sentence them immediately to hell." Whitefield denounced the bishops and clergy of the Church as "Sorcerers and Simon Magnus," and all this, as one of the afflicted clergy bitterly complains, is "swallowed by our ignorant giddy people without chewing." When at last Whitefield moved on to fresh pastures, "he deputed two or three Fiery Presbyterians to pursue his game, whose assiduity terminated at last in distraction in some, in chains in others, despair in some, and laying violent hands on themselves in others. These were some of the sad effects of what the party calls convictions, but in Truth diabolical possessions."

With all these difficulties—the hostile spiritual atmosphere, the hardness of the soil, the inadequacy of the instruments for tillage, the lack of initiative and guidance—the wonder is, not that the Church achieved so little, but that it did so much.

There never was a time when Christ Church did not exercise an influence in Philadelphia and in the entire colony out of all proportion to the number of its actual adherents. In 1761 St. Peter's was built, partly from the proceeds of a lottery which was made to include the establishment of churches in York and Reading, and was occupied by a congregation of those living in the southern part of the city who could no longer be accommodated in the mother church. Some idea of the labors of the clergy may be gained from the fact that the Rev. Archibald Cummings, one of the early rectors of Christ Church, was once called upon to officiate at six funerals in a single day, while four was no uncommon number. Here and there the Church was planted in outlying regions. The missionary at Bristol, where a station was established as early as 1712, writes the S. P. G. that his parish is a hundred miles long, lying on both sides of the great river Delaware, and that the people whom he serves are very wild, and a mixture of all sorts. Some of the frontier stations are harassed by the Indians, and collections are made for their relief. In 1752 the people of Lancaster built a good stone church, but were much discouraged by want of a minister. Such clergy as there were do not seem to have been inclined to spare themselves. In addition to their regular work, for which most of them received grants from the S. P. G. for fifty pounds, they cheerfully undertook the care of any pastorless congregations that might be within reach. As the work grew, it became more and more apparent that it could not be carried on successfully without a bishop. If bishops were to be insisted on in theory, they must be experienced in fact. A bishop three thousand miles away might easily become a superstition to some, an inconvenience or even an intolerable burden to many, a stumbling block to all. The Revolution was presently to settle the matter in a way that was not yet foreseen.

As Noah's pigeon, which return'd no more,
Did show she footing found, for all the flood;
So when good souls, departed through
Death's door,
Come not again, it shows their dwelling good.

Sir John Davis.

THE CONVOCATION OF NORRISTOWN

The Convocation of Norristown held its fall meeting on Thursday, October 24th, in Calvary Church, Conshohocken, the Rev. John Kennedy Moorhouse, Rector. The Holy Communion was celebrated by Bishop Garland, assisted by the Rev. W. Herbert Burk, Dean of the Convocation and the Rector. The sermon was preached by the Rev. Henry B. Bryan, Rector of St. James' Church, Downingtown.

The Woman's Auxiliary, of which Miss Mary M. Hibbs is president, met immediately after the service and was addressed by the Bishop and Dean.

Calvary Church is admirably adapted for the entertainment of the Convocation and the luncheon served in the commodious parish house was an enjoyable feature of the day. Bishop Garland spoke for the guests, expressing their gratitude for the cordial reception and courteous entertainment.

At the business session Bishop Garland presided, and reports were made by the missionaries. Mr. William Drayton, on behalf of the committee appointed to see to the transfer of the lot at Lansdale, reported that the deed had been executed and recorded. A few years ago a valuable lot adjoining the church property at Lansdale was offered for sale, but the vestry was unable to purchase it. The Rev. Abram Linwood Urban, the missionary, appreciating the future need of the parish for this additional ground, purchased it, and met all the expenses. The burden was a heavy one, so the Dean asked the Auxiliary to assume the responsibility for the interest and taxes. At the last Convocation he called attention to the fact that the property was in the name of the missionary instead of the corporation, and suggested its transfer. This met with the hearty approval of Mr. Urban. Through his patient toil and artistic taste he made the lot a beautiful garden. Out of his experiences in this work has grown his recent book, "The Voice of the Garden,"—a work to which the Rev. Benjamin S. Sanderson paid a high and well-deserved tribute.

The Bishop Whitaker Memorial, the CHURCH NEWS, and the work of the Sunday-school Association were considered. Upon the recommendation of a majority of the Missionary Committee an appropriation was made toward the expenses of the Dean.

The next meeting of the Convocation will be held at All Saints' Church, Norristown.

BROTHERHOOD OF ST. ANDREW: NOTES

Education through the eye as well as by oral methods is a firm principle with the President of the Junior Department, Mr. George H. Streaker. For years Mr. Streaker has been accumulating and is constantly using lantern slides illustrating great things of human importance, and with a happy faculty for making apparently common-place subjects teem with interest. At present he is preparing slides, "Incidents in a Boy's Life," to be presented at the Boys' meeting on St. Andrew's Day.

Once in a while a church paper or some speaker generously refers to the Brotherhood with respect to its good effect on the Church and its men as a body. While the truth of that assertion is generally conceded, the deeper truth is that the Brotherhood in working for Christ and men has in its individuals received in return four-fold. In sixteen years of intimate association with Brotherhood men in Philadelphia and elsewhere, the writer has had manifold examples of this marked development of boys and men in spiritual grace, and in self-sacrificing consecration to the work of the Master. One man in conversation recently said, "I owe so much to the Brotherhood for bringing me out of myself. My view-point has been completely changed." In the prime of life, talented, scientifically inclined, with strong literary qualifications, of a disposition to invite social demands, this layman is giving all his time and talents in Christ's service, doing a wonderful work. Scores of young men are candidates for Holy Orders inspired through active service in the Brotherhood; scores and scores of older men are giving the best of what is left them to Christ, with patient regrets that the call had not come earlier, that they might have given the larger and fuller service.

Already men are actively engaged in working out plans for a large attendance at the annual convention of the Brotherhood to be held in 1913 in New York City. It is full time that every layman should realize the general value of these conventions, and that the attendance should in no sense be confined to Brotherhood men.

Apart from a personal, constant communion with God, there is no more inspiring and permanently helpful thing that could come into a man's life than these annual conventions.

Resolve now to go to New York in September, 1913.

Up to this writing three Round Table Conferences have been held in the West Philadelphia section this fall. They were held at the homes of different members, and splendidly attended, eight or ten chapters being represented. The informal discussions have been along the line of devotional progress, as in daily Bible reading and frequent prayer. We are never so strong as when we realize our own weakness and with purpose to draw nearer to God seeking His strength in our work in winning others to Christ. The meeting of laymen with our Bishops on the occasion of the first anniversary of their consecration was largely attended by Brotherhood men. It was indeed an expression of loyalty which all Brotherhood men feel toward their Bishops, and it was an occasion not soon to be forgotten. The addresses were received in hearty sympathy with all that was said,—indeed, the Brotherhood stands for the principles expressed. God grant we follow them faithfully.

A devotional meeting for Brotherhood men and boys was held in Holy Trinity Church on the eve of All Saint's Day. Following as it did in the same week with the meeting of all laymen celebrating the Bishops' Anniversary, the attendance was not overly large. The special devotional service was conducted by the Chaplain, Rev. Stewart P. Keeling, and was followed by a meditation conducted by Dr. Tomkins. The service and address were helpful beyond measure. The subject, "What am I? What am I doing?" was treated as only Dr. Tomkins can, and it created a deep impression on his hearers. The true meaning of the term Christian was given with strong significance.

Mr. Wm. C. Hubbs, of St. Michael's Chapter, Germantown, who with his two sons was a delegate to the Chicago Convention in September last, recently addressed the Brotherhood at Calvary, Germantown, on the subject of the Con-

vention. A similar address was made to the chapter at St. Barnabas', West Philadelphia, by Mr. Percival H. Granger, of the Church of the Saviour.

ANNIVERSARY OF THE EVANGELICAL EDUCATION SOCIETY

The Evangelical Education Society of the Protestant Episcopal Church, which was organized November 3, 1862, as the Divinity Students' Aid Society and subsequently incorporated, celebrated its fiftieth anniversary on November 3d of this year. The annual meeting at the Church House was very well attended, and was followed by a collation provided by some of the laymen connected with the society, after which the president, Mr. William S. Harvey, greeted the members and guests in some well-chosen remarks, and there were some informal talks and addresses made by different gentlemen, including the Rt. Rev. Thomas J. Garland, D.D., D.C.L.; Dr. James DeWolf Perry, Rev. Robert Johnston, Rev. Dr. A. D. Heffern, and several laymen. The happiest spirit of good fellowship prevailed, and the society enters on its second half century of existence with a record of having aided almost a thousand men entering the ranks of the sacred ministry, and counting in the ranks of its beneficiaries many men who have attained distinction in the Church either as bishops, presbyters, missionaries or writers. It is a national and not a diocesan society, and extends its benefactions from shore to shore of the country, and from the Canadian line to the Gulf of Mexico, and its work has been carried on with a large-hearted and generous spirit as evidenced by its line of presidents, which has numbered both generous-hearted laymen such as Felix R. Brunot of Pittsburgh, and such distinguished and loyal Churchmen as Bishop Alonzo Potter, Bishop William Bacon Stevens, Bishop O. W. Whitaker, and the late Bishop Alexander Mackay-Smith.

When the annual meeting adjourned it adjourned to reassemble on the evening of Sunday, November 3d—precisely the fiftieth anniversary of the organization—at the Church of the Holy Trinity, Nineteenth and Walnut Streets, where before a congregation full almost to overflowing, Rev. Floyd W. Tomkins, S.T.D., preached an appropriate sermon, which we understand the society will publish along with its annual report.

DAUGHTERS OF THE KING

The Fifty-fifth Local Assembly of the Daughters of the King of the Diocese of Pennsylvania was held in St. Matthew's Church, Girard Avenue and Eighteenth Street, on Tuesday, November 12, 1912.

Business session opened at 4 P. M. in the Parish House, with a short devotional service. Officers were elected for the ensuing year as follows: President, Mrs. Chas. H. Arndt, Christ Church, Germantown; Vice-President, Mrs. Seaver M. Holden, St. Paul's Church, Bristol; Secretary, Mrs. Norman Stockett, St. Barnabas' Church, Kensington; Treasurer, Mrs. Caroline S. Berger, St. Matthew's Church, Philadelphia.

The Assembly was addressed by Miss Annette B. Richmond, who is the Daughters of the King's Missionary in China. Her talk was very interesting, as she told in a most beautiful way the work she was doing among our sisters in China in the name of the Daughters of the King in the United States of America. The Daughters cannot all go themselves to minister to the Chinese women, so they send materially, a missionary, and spiritually, their devout prayers for her success and the uplift of our foreign sisters.

At 6.30 a most delicious supper was served in the dining room by the Chapter of St. Matthew's Church.

The evening service was held in the church at 7.45, conducted by the Rev. Charles C. Pierce, D.D., rector of the parish. The sermon was preached by the Rev. J. Clayton Mitchell, of Calvary Church, Germantown. He took for his text, "He endured inasmuch as he saw Him who is invisible," the eleventh verse of the twenty-seventh chapter of Hebrews. Moses having known God and having talked with Him was his inspiration and the secret of his power. All great men have known God. Only when we have seen Christ can we have a heart pure, a mind clean and a will braced. The vision of Christ redeems man from materialism, saves him from pessimism, makes him glad. The first Easter night when the Disciples saw the Lord they were glad. We must pray for the Great Vision. It is the center and heart of true Christian activity.

MRS. NORMAN STOCKETT,
Secretary of D. of K. in the Diocese of Pennsylvania.

THE CHURCH HOME FOR CHILDREN

President ex-officio,
THE BISHOP OF THE DIOCESE

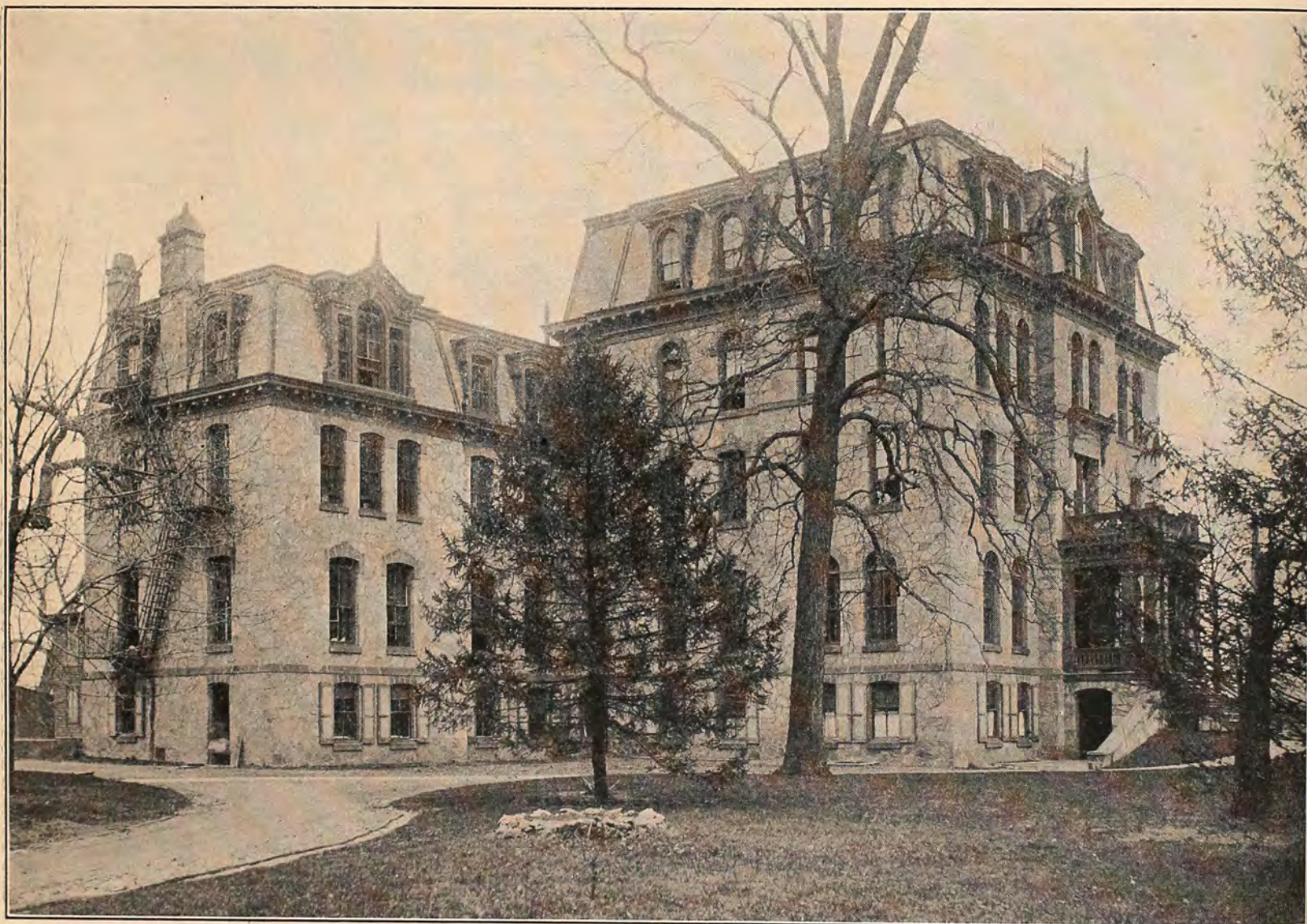
Treasurer,
MISS HARRIET BLANCHARD
1511 Walnut Street

The Church Home for Children, Fifty-eighth Street and Baltimore Avenue, is one of the oldest charities of our Church in Philadelphia, having been organized under Bishop Stevens fifty-six years ago.

sixteen, under the care of the managers until eighteen, although really that care never ceases, as the managers are in many cases their nearest friends. Beginning with the kindergarten, the children receive the rudiments of a plain English education. From twelve to fourteen they attend the public school, before that time being taught in the Home. At fourteen they leave school, to be systematically trained in housework, washing, and ironing, cooking, bread-making,

giving recall the good records of the children. Many hundreds of well-trained girls have been a credit to the Home and themselves.

During the year ending last October, the Home suffered from an epidemic of scarlet fever, followed by cases of whooping cough and chicken pox, which added greatly to the current expenses. This sickness necessitated the renewing of the plumbing throughout the Home and the building of a new laundry. Owing to



It was started in a small house on Pine Street west of Sixteenth. This soon became too small, and a large building was erected at Twenty-second and Pine Streets, which served for a number of years. This in turn proving too small, the Home was removed to the present location, where there is a chapel and a well-appointed group of fine buildings. Here young girls are trained for domestic service. They are received from four to nine years old, placed out at service at

sweeping, scrubbing and dusting. They are also taught to sew and mend, and have the care of a fine garden. Three of the classes are taught weekly by the managers. The out-door gymnasium class affords the children much benefit and pleasure. Classes in cooking and waiting are given by the Drexel Institute.

It would be difficult to estimate the amount of good done at the Home during the fifty-six years of its existence, and the managers feel that they can with thanks-

the conditions found to exist, the cost was greater than was anticipated, as was almost inevitable in so old a structure.

As the special contributions for this purpose have been insufficient, the extra expense incurred must come from the invested funds of the Home, thus reducing the annual income, on which it largely depends for its maintenance. Unless this loss of income is made up, the usefulness of the Home will be crippled; and while there are accommodations for ninety

three children, there are now but seventy-one, and no new ones can be admitted from the long list awaiting its loving shelter.

The orphanages of other religious bodies are most enthusiastically and liberally provided for. In the case of the Church Home, comparatively few in our Church, either congregations or individuals, contributed toward its support.

We need about four thousand dollars to pay for the necessary sanitary improvements, but we need still more money for current expenses. Will not a church, a school, Bible class or individual pay one hundred and twenty-five dollars for a scholarship for a year? Will not some one endow a memorial foundation of three thousand dollars in the name of some dear one on earth or in Paradise? Will not many become yearly subscribers toward the support of these children of the Church?

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." MARY E. B. PEROT.

THE DIOCESAN CONVENTION OF 1912

The Diocesan Convention which was in session on May 7 and 8, 1912, was a somewhat noteworthy one in several respects. In the first place the Bishop's address was an inspiring one. It not only summed up the work of the past conventional year, but suggested aggressive work for the next.

The matter of Diocesan Missions was considered with reference to the increase and greater unification of the work committed to the Board having charge of that work in the line of Church extension.

Various propositions were made as to the reorganization of the Board, none of which can go into effect until the Convention of 1913. Each one of them is somewhat sweeping in its character.

A number of constitutional and canonical changes were made, chiefly with reference to a specific purpose of making the verbiage of the laws correspond with the new order of things in the Diocese.

The Bishop also showed the necessity of erecting six new churches in six years, at the rate of one in a year.

The convention accepted with profound acknowledgments the munificent gift by the late Bishop and Mrs. Mackay-Smith of their residence, for Diocesan purposes.

The Bishop's address made an earnest call to the laymen of the Church to recognize their responsibility for personal service of the Church, and the duty resting on each one of having a definite share in the work which the Church is set to do. He says, "Think how this present world of ours is calling out for the help and loving services of our laymen. Think of those in prison and in hospitals. Think of the unemployed and under-fed and under-paid. Think of the boys and young men in our schools and colleges. Think of the boys and young men on our streets. Think of the doubters and the tempted and the drunkards and the passionate and the profane and the reckless and the dishonest whom we meet every day of our lives."

Of course it is a wise thing to waste as little time as possible during the sessions of the convention. There is always a certain waste in the matter of elections, and the counting of those votes which must be made by balloting. In order to effect as much time-saving as was desired, the "Australian ballot" was for the first time resorted to in the history of this Diocese; and succeeded in taking up more time than did the system hitherto always used. In a small body of men it might not do so, nor in a convention where strict party lines are adhered to and only two names are in nomination for each office to be filled. But in a convention of the size of Pennsylvania, where so many "scattering" nominations are made, the "Australian" system was found to be inexpedient, and by a large vote was abandoned for the old method.

One of the most important documents adopted by the convention was the report of the Committee on Social Service. It carries out the spirit which is embodied in the following words of a Bishop of the Church (Bishop Williams of Michigan):

The religion of to-day has grown and expanded until it finds the walls of the home in which it was born too narrow and confining for its spirit. And it bursts out of doors into the open fields of intellectual research, moral welfare and social service, while the Church stays indoors, absorbed in the reek of her incense, the bustle of her rites and the preaching of her orthodoxies. * * *

There are multitudes of men and women to-day longing and seeking after a first-hand experience of the "gospel as the power of God unto salvation." They want a religion alive with the sense of a living and present God, and therefore efficient in dealing with physical and moral evil, disease and sin. * * *

The Church is bound to become more hospitable to the new spirit of religion. She is already being more and more impregnated and possessed by the best mind of the age. She is relating herself here and there to the great movements and tides of the spirit. More and more prophets are heard in her pulpits, pleading for and proclaiming the larger righteousness of economic justice and social equity, as distinguished from the narrower righteousness

of merely personal respectability, the righteousness of the Kingdom as distinguished from the righteousness of the solitary individual. Brave spirits are steadily carrying her banner forward to the forefront of the real battle.

There were other subjects and matters of interest in the convention; but those referred to in the above review were among those which seemed to exhibit both the spirituality and the "forwardness" of the assemblage.

J. A. HARRIS.

THE HOUSE OF ST. MICHAEL AND ALL ANGELS

At Forty-third and Wallace Streets, in West Philadelphia, a charity which should be more widely known, and more generously supported has been quietly and patiently ministering to crippled children of the colored race for more than twenty-five years. Many who were interested, and liberal in former years have passed away, and St. Michael and All Angels, which is the only institution in the country caring for colored cripples is now suffering for funds to carry on its work.

During the past year eight children have been admitted: five have been discharged as improved; two have died—one of general tuberculosis and one of pneumonia following an operation; and now there are twenty-eight in the house. Six operations have been performed during the year, and the children who required them have been provided with braces and other apparatus.

In some quarters it is thought the Home is supported by St. Mark's Parish. This is a great mistake, as that parish is in no way responsible for its maintenance beyond giving an annual offering, as do two or three other parishes. Why cannot all the parishes of the Diocese do the same as a part of the work for colored people?

ADDITION TO PARISH HOUSE: CHURCH OF THE INCARNATION

The large addition to the parish house by the Church of the Incarnation was opened on Sunday, November 24th, with a special service for the Sunday-school, and is now being used by the parochial organizations. About fifteen years ago the Jefferson Street front, extending three stories, was built at a cost of \$14,000. The new extension just completed at an additional expenditure of \$17,000, provides a large gymnasium, shower baths,

kitchen, locker rooms, etc., in the basement; and the rebuilding and enlargement of the entire first floor, including the alteration of the Vestry room. The building is equipped with all modern conveniences, including electric light. It is expected in the future to complete the building at a total cost of about \$15,000, and when this is accomplished the parish house will be a memorial of the Rev. Joseph D. Newlin, D.D. Dr. Newlin became rector of the parish in 1860, when it was only a mission and continued as rector for forty-three years and rector emeritus five years. He died December 8, 1908.

CHURCH WORK AMONG CONSUMPTIVES

November 2, 1912.

DEAR BISHOP RHINELANDER:

As you know the state is spending several millions of dollars in trying to put an end to the tuberculosis scourge, and is curing a great many. It has established three consumptive camps: one at Mont Alto, Franklin County, with 1,050 beds; a new one at Cresson, to be opened at Christmas time, having 350 beds; and a beginning has been made toward one at Hamburg, Berks County, for one of 400 beds, but this last will not be open for a year. The others, at White Haven, and the Phipps, are private institutions.

The late Roman Archbishop collected funds for a house for a priest of his communion at Mont Alto, and for his stipend, and has had him there for the past two years. There is a chapel there, costing over \$20,000, built by a Church woman, Mrs. S. G. Dixon, wife of the present health commissioner, which is principally used for Roman services, as there is no other chaplain there.

It is very necessary that we have a chaplain there; which will be the great center for the work. This is a matter, as the Roman Archbishop said, which concerns the whole state. The Board of Health has furnished me with a list of the patients coming from the different countries of the state and by dioceses. They are as follows: Bethlehem, 435; Harrisburg, 977; Erie, 290; Pennsylvania, 1,706; Pittsburgh, 836.

Can we not purchase a house for a chaplain? The Church Advancement Society has promised \$500 towards this. About the only house on the mountain that would be suitable has four acres of

ground and could be purchased for \$2,500 if bought this month. The salary of a resident chaplain would cost about \$1,000 per year. If each Diocese will contribute its share *pro rata* to the number of patients sent there, I feel sure that Harrisburg will do its part. We would not have alone our own Church people to minister to, but about all that are not Roman. Our Prayer Book is in great demand by poor people.

Yours very sincerely,

JAMES HENRY DARLINGTON.
The Rt. Rev. P. M. Rhinelander, D.D.,
Church House, Philadelphia, Pa.

READING CIRCLES FOR THE CLERGY

Bishop Rhinelander has appointed the undersigned "Warden" in the Diocese of Pennsylvania to form Reading Circles for the Clergy similar to those which have been formed and successfully maintained in England and her colonies with their centers at Oxford and Cambridge. These circles should consist of not more than twenty members each, a smaller number is better. Subjects and books are recommended by the Central Society; from the list furnished each circle can select its own. The reading is done at home individually and independently. The circle meets four times in the year, not as a club for social intercourse nor for discussion, but as a class to severally report and to compare the results of reading. One member should be appointed at a previous meeting to open the consideration of the subject or the book at the next meeting. A member who fails twice to do such appointed work, or who is irregular in attendance at the quarterly meetings forfeits his membership. The annual membership fee is fifty cents. For this members receive the printed schemes for study, lists of books, etc., issued from the center in England. A valuable and attractive feature is that difficult questions and problems may be referred to the Central Society, which will refer them to expert scholars at Oxford and Cambridge for written answers to be sent to the circle proposing the question. Samples of such answers are found to be very thorough and scholarly. For further information and for membership apply in writing to

REV. J. DEWOLF PERRY,
Warden in the Diocese of Pennsylvania,
708 Spruce Street, Philadelphia.

THE COMMITTEE ON LAY WORK

In response to Bishop Rhinelander's Convention appeal this Committee on Lay Work in the Diocese has been formed.

The aim is to cooperate with every parish in establishing:

1. Vestry activity in leadership of definite work among men and boys.
2. A Senior and Junior Chapter of the Brotherhood of St. Andrew.
3. A Bible Class for Men and systematic Bible Reading.
4. A Boys' Club or its equivalent.
5. A group of men interested in and working for Social Service.
6. A Missions Committee.

The means by which it hopes to accomplish these aims are:

1. Cooperation of the clergy.
2. Cooperation of the vestries.
3. Cooperation of other laymen.

The Committee is most anxious to get in touch with all parishes that are willing to help organize this work and is able to arrange to have lay speakers to attend parish gatherings and to speak with reference to Boys' Work, Bible Study, Social Service, Missions or Personal Service and to present opportunities and methods of work on these lines. Applications for speakers should be made to Mr. E. H. Bonsall, Land Title Building, Philadelphia.

As a prerequisite to any systematic effort in this work, it is essential that this Committee should have from every parish a complete list of its vestry, leaders of classes, guilds or other organizations and any further suggestive data. Blanks for this purpose have been sent out to each parish. May the importance of this assistance be urged upon all that have not yet replied to Rev. C. L. Hutchinson, Twentieth and Appletree Streets, Philadelphia.

For further information address Walter H. Thomas, Secretary, 1309 Walnut Street, Philadelphia.

Those who know the Rev. A. L. Urban, of Trinity Mission, Lansdale, and his love for his unique garden, will not be surprised to learn that he has published a book under the title of "The Voice of the Garden," which has just appeared in most attractive form, and which we hope to be able to review in an early issue. The book would make an admirable Christmas present. It may be purchased direct from the author, the Rev. A. L. Urban, Lansdale, Pa.

THE R. L. M. MISSION STUDY CLASS ALUMNÆ

The regular semi-annual meeting of the alumnæ was held at the residence of the corresponding secretary, Mrs. Robt. Downing, 1624 Locust Street, on October 12th.

Reports were heard from the treasurer secretary, delegates to the Pennsylvania Branch of the Women's Auxiliary, and Calendar Committee.

A letter was read from the Rev. Mr. Tsing, a native priest in China, whose salary is paid by the alumnæ.

The treasurer was authorized to send twenty-five dollars to the Rev. Mr. Wood, at Ichang, to be used for Christmas gifts for the boys at the Trade School.

The speaker of the morning was Mr. Charles E. Beury, who has just returned from a missionary tour in the Orient. Mr. Beury said in this his second trip to the Orient, as he passed through China, Korea and Japan, his great impression was the wonderful opening up of all the mission fields. Compared with six years ago, the conditions were changed vitally; in six years the use of opium has been reduced three fourths. Much praise is due the Chinese people for this fight against a great evil. The revolution is but an incident of the great change, not only in government but in life and people. Mr. Beury spent two days with Bishop Roots and spoke especially of the Deaconess School for Bible Women and the George C. Thomas Building at Boone. Everywhere evidence was seen of the splendid influence of Boone College and St. John's University. Of work in Japan, Sendai was especially mentioned as the Christain community of Japan, the presiding judge and many prominent citizens being Christians. The outlook in Japan is very encouraging.

The alumnæ has a membership of 160, they support a native priest and catechist in China, have issued for five successive years the Church Missionary Calendar, and send to the Board of Missions about \$1,000 annually.

Mrs. J. Nicholas Mitchell, the educational secretary of the Diocese, of whose work the alumnæ is one of many results, is now conducting a large normal mission study class on Japan. Two classes on the same subject will begin in January. It is hoped that wherever the study class is not already a part of the parish life, application will be made at an early date for membership in one of these classes.

ADELINE AVERY PILSBRY, *Secretary*.

PROGRESS AT VALLEY FORGE

The Bishop of the Diocese and the Rector, Church Wardens and Vestrymen of the Washington Memorial Chapel, Valley Forge, invited the donors of memorials, benefactors and others interested to inspect the recent additions on Saturday, October 19th. Unfortunately the day gave promise of storm, but in spite of this a large number availed themselves of this opportunity to see the new work. The additions include the Delaware Bay in the Cloister of the Colonies, presented by Mr. George A. Elliott, president of the Delaware Society, Sons of the American Revolution; the screen in front of the President's Pew given in honor of Washington and the major generals at Valley Forge by Mrs. William H. Pearson, of West Newton, Mass., and in memory of her parents; the screen in front of the Shippen Pew, given by Mrs. Sarah Swift Zulich and Elizabeth Swift, in memory of their parents and in honor of Washington and his brigadier generals at Valley Forge; the Washington-Burk memorial,—the bronze statuette, "Valley Forge," by the great American sculptor, Franklin Simmons, and the canopied niche of Indiana limestone, designed by Mr. Milton B. Medary, Jr., and carved by William M. Sullivan. These are given in honor of Washington and in memory of Abbie J. Reeves Burk, the first wife of the founder of the chapel. But the greatest addition is the ten feet added to the walls of the nave. This has made a notable improvement in the appearance of the chapel, as it includes a part of the tracery windows. A part of the expense was met by the \$3,000 in the Anniversary Fund.

The guests were enthusiastic over the improvements, and the Rev. W. Hubert Burk was heartily congratulated on the progress shown. One patriotic and generous layman has offered to erect the chancel if the money required to complete the nave be raised before June 26, 1913. Mr. Burk is doing all in his power to comply with this condition, and it is hoped that all the money needed will be subscribed before the date set.

During the afternoon the guests were received by the Bishop and officers of the corporation. The members of the Washington Chapel Guild served refreshments in the little parish house, which had been tastefully decorated for the occasion.

THE GIRLS' FRIENDLY SOCIETY.

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MRS. E. E. DENNISTON,
School House Lane, Gt'n, Philadelphia.

MRS. HENRY M. MEDARY,
2120 North Eighteenth St., Philadelphia.

Secretary.

MISS MARIE W. PAUL,
1930 Chestnut Street, Philadelphia.

Treasurer.

MISS A. ADELE LEACH,
37 Greenwood Avenue, Lansdowne, Pa.

At the annual meeting, held in the Parish House of the Church of the Holy Trinity, October 17th, the above officers were elected. The Secretary reported a total membership of 4,142 in 60 branches, and the Treasurer a balance of \$321.52.

The Department of Missions reported five barrels containing 2,424 garments, valued at \$737.57, and sent to The House of St. Michael and All Angels for Colored Crippled Children, Philadelphia; The Episcopal Hospital, Philadelphia; St. Mary's-on-the-Mountain, Sewanee, Tenn; Pocosan Mission in Greene County, Va.; Whirlwind Mission for Indians, Fay, Okla.

The work of the candidates amounted to 580 articles, valued at \$152.91, and was sent to Christ School, Arden, N. C. Six Igorote girls at All Saints' School, Bontoc, Philippine Islands, are supported by various branches in this Diocese.

This department has just sustained a severe loss in the sudden death of its Chairman, Mrs. J. M. Hansell.

The following minute on the death of Miss Maria S. Wilkins, late secretary of the branch at St. Stephen's, Philadelphia, was sent to her family and to the branch:

"WHEREAS, in the death of Miss Maria S. Wilkins, secretary of St. Stephen's Branch, the whole G. F. S. in Pennsylvania has sustained a great loss, we, the members of the Pennsylvania Diocesan Council, desire to express our deep sorrow and profound sense of personal bereavement.

"For fifteen years a member of the Council and a faithful branch secretary
(Continued on Page 27)

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(Continued from Page 25)

Miss Wilkins stood ready always to champion the best interest of the Society, to discharge every duty assigned her, and to give help and sympathy to all who came to her. Her splendid work and quiet personality made her a power for good in the G. F. S. We realize deeply the loss the Society has sustained, and make this grateful tribute to one, who having finished her course in faith and accomplished her work here, has entered into higher service in the Paradise of God.

"Resolved, That these resolutions be published in the Associates' Record, and that a copy be sent to her family and to St. Stephen's Branch."

**SIXTIETH ANNIVERSARY OF
CHRIST CHURCH, GERMANTOWN**

The Sixtieth Anniversary of Christ Church, Germantown, the Rev. Charles Henry Arndt, Rector, was observed by a series of social meetings and religious services beginning on Tuesday evening, October 22d. The culmination of the anniversary was on Sunday evening, October 27th. Beginning with a celebration of the Holy Communion at half-past seven, and ending with the Guild Service in the evening, the attendance was very large and the services were inspiring. The celebration of the Holy Communion at eleven o'clock will long be remembered as one of the most impressive services ever held in Christ Church. The Bishop of the Diocese, The Rt. Rev. Philip Mercer Rhinelander, D.D., preached an impressive sermon on the text, St. Mark, 12:30. Gounod's St. Cecilia Mass was sung by the Choir, with harp accompaniment, in a most beautiful and reverent manner. The anthem, "Rejoice in His Holy Name," was composed by the Choir Master, LeRoy M. Rile, especially for this occasion.

In the evening the Guilds of the Parish, including the Sunday School, marched into the church from the Parish Building, many of the societies carrying with them their banners. The large congregation listened to an able sermon on "Consecrated Service," by the Rev. Henry Martyn Medary, Rector of the Memorial Church of the Advocate, Philadelphia.

At a parish reception held on Tuesday, October 22d, Colonel Sheldon Potter, on behalf of the vestry and congregation, presented the Rector, the Rev. Charles

(Continued on Page 29)

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PHILADELPHIA

(Continued from Page 27)

Henry Arndt, "with a token of the love and esteem in which all hold him."

During the past sixty years Christ Church has had four rectors. The first rector was the Rev. Addison B. Atkins, D.D., who remained in charge until 1869. His successor was the Rev. Theodore S. Rumney, D.D., who was rector for three years. The Rev. John B. Falkner, D.D., became rector in 1874, and resigned in 1899, after a quarter of a century's service. He is now rector emeritus. The Rev. Mr. Arndt, the present rector, came to Christ Church as assistant to Dr. Falkner, in 1892, immediately after graduating from the Divinity School in Philadelphia. He was made associate rector in 1895, and upon the resignation of Dr. Falkner was unanimously called as rector.

Christ Church Parish was organized June 15, 1852, when the following vestrymen were elected: Phineas E. Hamm, Charles N. Robinson, Theodore L. Williams, Edwin S. Lehman, Alexander S. Robinson, Thomas Earp, Jr., Alfred R. Potter, Charles S. Scott, Benjamin Godfrey, John B. Champion, Beekman Potter.

A surplised choir of men and women was introduced in 1892, this having been the first vested choir of mixed voices in the city. In 1899, a beautiful chime of bells was placed in the tower in memory of Edwin Jeffries, a vestryman for twenty-five years, and was rung for the first time on Christmas Day of that year. A handsome Caen stone altar and reredos was erected in the church four years ago in memory of a former vestryman, Walter J. Crowder. An important improvement at Christ Church during the past year has been the enlargement and remodeling of the Parish House, at a cost of \$15,000.

THE NEW JERSEY STATE PANEL: VALLEY FORGE

New Jersey, which was the first state to be represented in the "Cloister of the Colonies" connected with the Washington Memorial Chapel, Valley Forge, is also the first state to place a panel in the memorial ceiling. Mrs. Erastus Gaylord Putnam is the donor of this latest addition to the chapel, and the panel is given in memory of Miss Ellen Mecum, a vice-president general of the Daughters of the American Revolution. The panel will bear the arms of New Jersey, carved

(Continued on Page 31)

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(Continued from Page 29)

and colored. The name of the state, and Miss Mecum's and Mrs. Putnam's names will appear on the brass set in the floor beneath.

Every state in the Union will be represented in this memorial ceiling, which will be one of the most beautiful features of the chapel.

TWENTIETH ANNIVERSARY OF RECTORSHIP.

The Church of the Annunciation, Twelfth and Diamond Streets, is making preparations to celebrate next year the twentieth anniversary of the rectorship of the Rev. Daniel I. Odell. The form which this celebration is to take is a reduction of the mortgage of \$22,000 which has hung upon the parish since the erection of the church. This amount was originally much larger, but, through the efforts of the rector, has been reduced by \$4,000 during the last few years. The raising of the interest upon this mortgage year by year has come as a heavy load upon the small congregation and the load has been increased by the need of repeated repairs to the foundation of the church which was unfortunately built upon a quicksand. The rector has felt that the most appropriate way to observe his anniversary would be to ask for twenty contributions of \$100 each, making in all \$2,000, to be applied to the reduction of the mortgage. Each hundred dollars is styled "a year" and a number of "years" have been pledged already by groups of individuals and by organizations of the parish.

EXHIBIT AND SALE—CHURCH MISSIONS

Attention is called to the exhibit and sale of hand work from the Church Missions in China, Japan, the Philippines, Porto Rico, Alaska, etc., to be held in the Parish House of the Church of the Holy Trinity, Twentieth Street below Walnut Street, Thursday, December 5th, from 12 noon until 10 P. M. The articles offered have been made especially for this sale at the various mission stations and include most charming embroideries, drawn work, bead work, baskets, etc., as well as some things that are truly "native" and not to be found in our shops. There will be no fancy prices and all the proceeds from the sale will be returned to the missions. A light luncheon will be served and afternoon tea.

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50,000.....	June 1, 1923
58,000.....	June 1, 1924
67,000.....	June 1, 1925
75,000.....	June 1, 1926
83,000.....	June 1, 1927
92,000.....	June 1, 1928
108,000.....	June 1, 1929
125,000.....	June 1, 1930
128,000.....	June 1, 1931

Security

These bonds are the direct obligation of the Castlewood Irrigation District, a quasi-municipal corporation, and are a valid tax lien next to general taxes upon all of the real property in the Castlewood Irrigation District. The principal and interest of the bonds is provided by revenue derived from taxes and annual assessments levied under the laws of the State of Colorado and collected by the county officers, upon all the real property included within the district.

The taxable area embraced in the district comprises 10,000 acres of choice irrigated land, all lying within sight of the City of Denver (population, 1910 census, 213,381) Value of land, from \$250 per acre up.

Legality

A decree has been entered by the district court of Arapahoe County, Colorado, finding that all steps taken and all acts and things done and performed in the organization of the district, up to and including the issuance of the bonds, have been properly taken in the manner and form required by law; this decree declaring the district to be a valid and subsisting district and the bonds issued to be valid and subsisting tax lien bonds upon all lands included within the district, and upon the Castlewood Irrigation System.

We have the favorable opinions as to legality of Henry C. Allen, Esq., of the firm of Crump & Allen, attorneys for the district, and Warwick M. Downing, Esq., of the Denver bar, who examined the proceedings on our behalf.

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The provisions of the will of Mrs. Mary Packer Cummings, last surviving child of Asa Parker, at one time president of the Lehigh Valley Railroad, have recently been made public. Mrs. Packer left large sums for various charitable and religious purposes in Florida and Delaware, and still larger sums for the work within her home diocese, the Diocese of Bethlehem. The following items, however, will be of special interest to members of the Diocese of Pennsylvania:

\$20,000 to the Divinity School of the Protestant Episcopal Church in Philadelphia.

\$15,000 to the Episcopal Hospital.

\$15,000 to the Rush Hospital in Philadelphia.

Two generous donations are of yet wider interest:

\$40,000 to the Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen.

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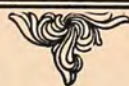
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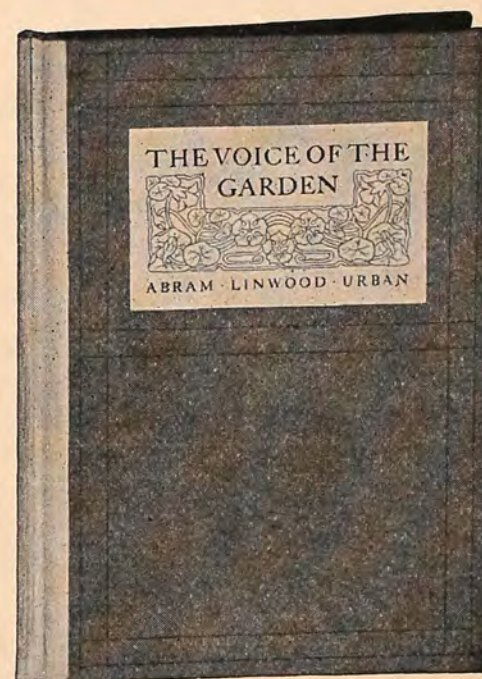
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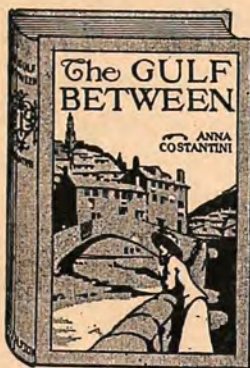
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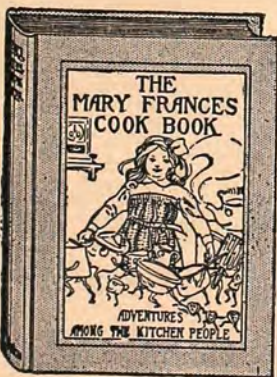
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